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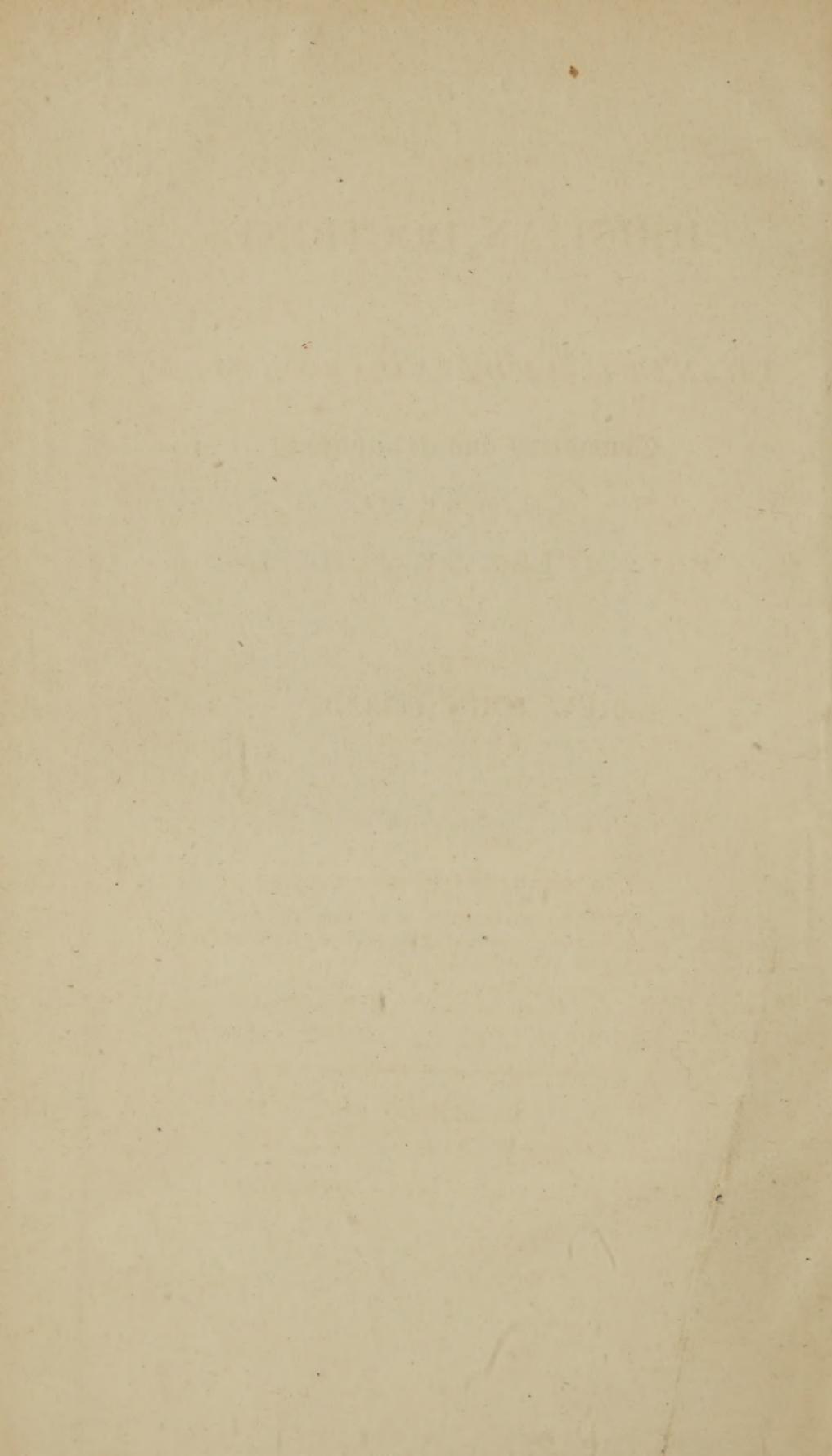
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The Christian doctrines of
the Trinity and incarnation



THE
CHRISTIAN DOCTRINES
OF THE
TRINITY AND INCARNATION
Considered and Maintained
ON THE
PRINCIPLES OF JUDAISM.

BY THE
REV. JOHN OXLEE,
RECTOR OF MOLESWORTH,

VOL. III.

Quemadmodum enim unus idemque homo, si Deo mane aliud offerat, aliud vespere, pro congruentia diurni temporis, non Deum mutat, non Religionem; sicut nec salutem, qui alio modo mane, alio vespere salutat. Ita in universo tractu seculorum, cum aliud oblatum est ab antiquis sanctis, aliud ab eis qui nunc sunt offertur, non humana presumptione, sed autoritate divina temporibus congrua sacra mysteria celebrantur, non Deus aut Religio commutatur.

AUGUSTINUS AD DEOGRATIAS.

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THE
CHRISTIAN DOCTRINES,
&c. &c.

PROPOSITION III.—CONTINUED.

THAT THE SECOND PERSON OF THE TRINITY WAS
INCARNATED OF THE VIRGIN MARY.

CHAPTER I.

IN the second and preceding volume, I have brought forward and illustrated those prophecies which relate to the dignity and the excellency of the promised Messias. I now proceed to state those which more especially refer to his sufferings and his triumphs; a labour which I shall endeavour to execute with all the industry and impartiality in my power: as it is a ground on which the truth of Christianity very highly depends: there being for the doctrine of the Divine atonement no arguments equally cogent and satisfactory with those which are drawn from the Divinely predicted sufferings and chastisements of the Messias.

That the Messias should have to endure, if not death itself, at least the most excruciating and painful afflictions, has been at all times the general and unanimous voice of the synagogue; and, that their belief is bottomed on scriptural authority, the prophecies about to be adduced will abundantly manifest.

The first, and, as some think, the most irrefragable prediction of this kind occurs in the prophet Isaiah: *

הנה ישביל עברי ירום ונשא וגבה מאר : כאשר שמו עלייך רבים.cn משחת איש מראהו ותאו מבני אדם :.cn יהו נוים רבים עלייו יקפצו מלכים פיהם כי אשר לא ספר להם ראו ואשר לא שמעו התבוננו : מי האמין לשמעתינו וורוע יהוה על מי נגלהה : ויעל כיוון לפניו וכשרש מארץ ציה לא תאר לו ולא הדר ונראהו ולא מראה ונחמדתו : נבזה וחדל אישים איש מכבות וידוע חלי וכמסחר פנים ממנו נבזה ולא חשבנו : אכן חלינו הוא נשא ומכבינו סבלם ואנחנו חשבנו נגוע מכח אליהם ומענה : והוא מחולל מפשעינו מרכא מעונתינו מומר שלומינו עליו ובחברתו נרפא לנו : כלנו בצאן תעינו איש לדרך פנינו ויהוה הפניע בו את עין כלנו : נגש והוא נעה ולא יפתח פיו כשה לטבה יובל וכרתול לפניו גוזיה נאלמה ולא יפתח פיו : מעוצר וממשפט לך ואת דרו מי ישוחח כי גנור מארץ הים מפשע עמי נגע למו : ויתן את רשעים קברו ואת עשר במתיו על לא חמס עשה ולא מרמה בפיו : יהוה חפץ דכאו החל אם תשים אשם נפשו יראה ורעד יאריך ימים וחפץ יהוה בידיו יצליח : מעמל נפשו יראה ישבע בדעתו יצדיק צדיק עברי

* Isaiah lli. 13.

לربים ויעונותם הוא ישבל : לנן אחיל לו ברבים ואת
 עצומים יחלק שלל תחת אשר הערה למות נפשו ואת
 פשעים נמנה והוא חטא רבים נשא ולפשעים יפניע :
 “Behold, my Servant shall be prosperous; he shall
 rise, and be exalted, and shall stand very high.
 Since many were amazed at thee; so marred was
 his visage above that of man, and his form more
 than that of the children of men: so shall he
 sprinkle many nations. Kings, because of him,
 shall compress their mouths: for what had never
 been told them they shall behold; and what they
 had never heard of, they shall see of themselves,
 and contemplate. Who will believe that which is
 reported of us; and to whom shall the arm of Je-
 hovah be revealed? He shall spring up before him
 like a young twig; and as a root out of the dry
 ground: he has neither figure nor gracefulness of
 form; nor, if we regard his visage, is it such that
 we should desire to have him. He is contemned
 and rejected of men; a man of sorrows, and con-
 versant in affliction; and hiding his face from us:
 he is despised; and we set no account of him.
 But, doubtless, he hath borne our affliction; and
 sustained our sorrows: though we thought him
 beaten, smitten of God, and afflicted. He hath
 been perforated for our sins; and smitten for our
 iniquities: the chastisement of our peace was upon
 him; and through his bruises there is healing for
 ourselves. Like sheep we have all gone astray;

we have each turned our own way; and the Lord hath visited on him the iniquity of us all. He is dragged forth, and cruelly harassed; but his mouth he openeth not: like a victim he is brought to the slaughter; and like the sheep, which before her shearers is dumb, he is silent and openeth not his mouth. From prison and from judgment is he taken; and who is there to detail his generation, as he is cut off from the land of the living; for the sins of my people is he smitten. But they shall grant him his grave with the wicked, and with the rich man among his own dead; because he had committed no violence, nor shewn any guile with his mouth. Though the Lord, in his pleasure, hath bruised and afflicted him; since thou makest his soul a ransom for sin; he shall see a seed, he shall prolong his days, and the pleasure of Jehovah shall prosper by his hand. He shall behold the issue of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; and their iniquities shall he sustain. Therefore I will give him a portion among the many; and with the strong he shall divide the spoil; because that he poured out his soul unto death, and was numbered with transgressors; because he hath borne the sin of many, and for transgressors he maketh intercession." This prophecy has been interpreted in a variety of ways. By the Jewish fathers in general, as well as by many modern

celebrated expositors, it is expounded of the Messias; but by Jarchi, Aben Ezra, Kimchi, Joseph Albo, and several others, it is expounded of the people of Israel; by Saadias Gaon of the prophet Jeremiah; by Abarbanel either of the people of Israel or of King Josiah; by R. Jacob ben Chavif, in his Commentary on the Agadoth of the Jerusalem Talmud, in *Een Yaacob*, of R. Akiba; and by Moses Nachmanides, at least in one instance, of Joseph in Egypt; though this, I should think, could have been only by way of accommodating the language of the prophecy to certain circumstances in the life of that patriarch; because, as we shall hereafter perceive, Nachmanides is to be numbered with such as expound it either of the people of Israel or of the King Messias. The opinion of the commentator in *Een Yaacob* is advanced with great diffidence and modesty; and, as it is there proposed for the first time as a mere experiment on a certain part of the Scripture, which, in his estimation, had hitherto proved unmanageable in the hands of the Jewish divines, it is highly improbable that it will ever at any time obtain the sanction and support of the more learned of his countrymen. The opinion of Saadias Gaon, though partially applauded by Aben Ezra, is wholly condemned by Abarbanel, who expresses his astonishment that any man should have been found actually to favour it. I need not say, that the scheme of Abarbanel himself,

in applying it to King Josiah, is equally singular and destitute of support; and appears to have been dictated chiefly with the view of satisfying the scruples of those who might still be inclined to understand the prophecy of some individual personage, rather than with any confident belief of its being the proper interpretation. The only subject, therefore, which carries with it either colour of probability or weight of authority, the Messias always excepted, is that of Jacob or Israel; and this certainly may be regarded, even in its primary sense, as the subject of the prophecy; and that, too, with a much higher degree of probability than the generality of our Christian divines seem willing to allow.

First of all it is worthy of remark, that in the style of all the prophets, and more especially in that of Isaiah, nothing is more common than the use of, **MY SERVANT**, for Jacob or Israel; and this again for the people of Jacob, or the children of Israel; who are alternately described as the individual object of the divine anger or love, just as the sins and iniquities of the nation, or as the favour and compassion of their God may happen to rise uppermost in the mind of the prophet. Thus:*

“Who is blind but **MY SERVANT**; or deaf as my messenger that I sent? Who is blind as he that is perfect; and blind as the Lord’s **SERVANT**? ” “Ye

* Isaiah xlii. 19; xliii. 10; xliv. 1, 21; Jer. xxx. 10.

are my witnesses, saith the Lord, and **MY SERVANT**, whom I have chosen." " Yet now hear, O Jacob, **MY SERVANT**; and Israel, whom I have chosen." " Remember these, O Jacob and Israel; for thou art **MY SERVANT**: O Israel, thou shalt not be forgotten of me." " Therefore fear thou not, O **MY SERVANT** Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid." There is, therefore, no impropriety in interpreting the words, *Behold, my servant shall be prosperous*, and so forth, of the people of Israel; who should experience so extraordinary and wonderful a redemption, and appear so suddenly changed from a sickly and oppressed to a healthy and prosperous community, as to exceed the belief of mankind; and plainly to manifest in their favour the interposition of Divine Providence.

In the next place I would observe, that, to my recollection, there is no instance of the similitude of a young rising plant or flower being applied to the rise and growth of an individual personage; whereas, with the prophets, as often as they would describe the rising prosperity and future flourishing condition of the kingdom of Israel, it is a most familiar metaphor. Thus we read:*

" He shall cause

* Isaiah xxvii. 6; Hosea xiv. 5.

them that come of Jacob to take root : Israel shall blossom and bud, and fill the face of the world with fruit." "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." In applying, therefore, the words of this prophecy, *He shall grow up before him as the tender plant*, and so forth, to the reviving condition of the Jewish commonwealth; there would appear no less beauty than propriety of interpretation.

Further, it is not uncommon with this prophet to describe his people under the figure of a **SICK MAN**, wounded and bruised for his own sins and transgressions. Thus, in the very opening of his Book, he breaks forth, and says: * " Ah, sinful nation ! a people laden with iniquity, a seed of evil-doers, children that are corrupters ! They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why would ye be *stricken* any more ? Ye will revolt more and more: the whole *head* is *sick*; and the whole *heart* is *faint*. From the *sole* of the *foot* even unto the *head* there is no *soundness* in *him*; but *wounds* and *bruises* and *putrefying sores*: they have not been closed, neither bound up, or mollified with ointment. † Hath he *smitten him* as he smote those that smote *him*? Or, is he *slain* according to the slaughter of them that are slain by *him*?" So Jeremiah: ‡ " Thy *bruise* is

* Isaiah i. 4.

† Isaiah xxvii. 7.

‡ Jer. xxx. 12.

incurable ; and thy *wound* is grievous. There is none to plead thy cause, that thou mayest be *bound up* ; thou hast no healing medicines. All thy lovers have forgotten thee ; they seek thee not : for I have *wounded thee* with the *wound* of an enemy, with the *chastisements* of a cruel one, for the multitude of thine iniquities ; because thy sins were increased." Hence, in the chapter before us, the expressions, *He is despised and rejected of men ; a man of sorrows, and acquainted with grief ; disesteemed, stricken, smitten of God, and afflicted* ; may all of them be easily and properly understood of the distressed Jewish people ; and these people may be regarded as the real and primary subject of the whole of this prophecy.

Nor is there so very much weight in the objection, so vehemently urged by the great body of our Christian polemics, that, if we here make the Jewish nation the sufferer, there will be no sense in the words of the prophet, where he personally distinguishes between his countrymen and Israel, the supposed subject of the prophecy ; for he must have been a very careless and inattentive observer of the prophetic style, who has not repeatedly noticed the like confusion of accidents in the mention of the same subject. Thus we read :* " *He will turn again ; he will have compassion upon us ; he will subdue our iniquities : and thou wilt cast all*

* Micah vii. 19.

their sins into the depths of the sea : ” where, with the same breath—certainly, in the same verse—the *he*, and the *thou*, the *our*, and the *their*, are respectively used of the very same persons. So in Isaiah himself: * “ Who gave Jacob for a spoil, and Israel to the robbers ? Did not the Lord ; he against whom *we* have sinned ? For *they* would not walk in his ways ; neither were *they* obedient to his law : ” where, in like manner, the *we*, and the *they*, equally refer to the children of Israel. So again in the prophet Micah : † “ For the statutes of Omri are kept, and all the works of the house of Ahab ; and *ye* walk in their counsels ; so that I shall make *thee* a desolation, and the inhabitants thereof a hissing : and *ye* shall bear the reproach of *my* people : ” where, notwithstanding that the words of the Lord are addressed to his people, yet he does not say, *ye* shall bear *your* reproach, but the reproach of *my* people ; as though the *ye*, and the *my people*, were not the very same subject. Assuming, then, in the prediction before us, that most equitable rule of expounding the like constructions in the like manner, we may interpret, and say : “ HE—that is, Jacob, or Israel, or the chosen people of God, hath borne the afflictions and sustained the sorrows of us severally”—that is, hath endured, by way of chastisement and punishment, those national afflictions and calamities sent

* Isaiah xlii. 24.

† Micah vi. 16.

upon us severally by God; though we held him all the while in disesteem, as being the peculiar object only of the divine anger and displeasure. Many innocent individuals shall suffer torture and death, not that they themselves may have committed any thing to deserve it, but because they happen to be Jews by nation; so that the very name of Jew shall be laid under a curse, and be the cause of the more pious and inoffensive equally suffering with the wicked and the impenitent. “He hath been perforated for our sins, and smitten for our iniquities;” that is, the splendour of his national character has been eclipsed because of our individual iniquities; “the chastisement, procuring our peace, was visited upon him;” that is, the correction from which our prosperity hereafter shall accrue is inflicted upon him as a nation; and through his bruises there will be subsequent healing and soundness for ourselves: in other words, the late as well as the present degraded state and humiliation of Jacob, or Israel, is but a temporary punishment for the sinful and rebellious conduct of us, his individual children; and, when that is once past, the Lord will have compassion on us all, and we shall again be a thriving and prosperous community. For, like so many sheep, we have all, as it were, gone astray; and have turned our own way: and, therefore, the Lord hath visited on the nation at large the iniquity of us all. “He is cut off from the land of the living;”

that is, he is massacred and cruelly put to death by his enemies; and is allowed no place to dwell in. “For the sins of my people, saith the Lord, is he smitten;” that is, for his own national sins and transgressions which, contrary to the covenant betwixt us made, he hath perpetrated against me, his peculiar God and Lord, whose son and people he is; and, therefore, of all others the most proper to be chastised, in order that he may learn to obey.

It is also an undeniable fact, that with the Psalmist, in particular, the children of Israel, under their sufferings, are often compared to sheep for the slaughter. Thus it is written: * “Thou hast given us like *sheep* appointed for meat; and hast scattered us among the heathen. Yea, for thy sake are we *killed* all the day long; we are counted as *sheep* for the slaughter.” In like manner, the words of this prophecy, *He is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth;* may be understood and explained of the same inoffensive and suffering Jewish people.

It is worthy of observation, too, that, when we regard Israel as the RIGHTEOUS SERVANT of Jehovah, in the words, *By his knowledge shall my Righteous Servant justify many*, we are ascribing to him a property which, when enjoying the divine favour, is often affirmed of him in the sacred writings.

* Ps. xliv. 11, 22.

Thus we read :* “ Then shall thy light break forth as the morning, and thy health shall spring forth speedily; and thy **RIGHTEOUSNESS** shall go before thee; the glory of the Lord shall be thy rereward... That they may be called trees of **RIGHTEOUSNESS**, the planting of the Lord, that he may be glorified... For Zion’s sake I will not hold my peace, and for Jerusalem’s sake I will not rest, until the **RIGHT-EOUSNESS** thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy **RIGHTEOUSNESS**, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name.” These passages, I should think, must be sufficient to shew, that the epithet of **RIGHTEOUS** is particularly applicable to the redeemed Jewish people.

Moreover, under the designation of a future blessed seed, the prosperous condition of Israel’s posterity in the latter days is often adverted to in the books of the prophets, and especially in that of Isaiah. Thus:† “ And their **SEED** shall be known among the Gentiles ; and their offspring among the people: all that see them shall acknowledge them, that they are the **SEED**, which the Lord hath blessed... And I will bring forth a **SEED** out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there.” To interpret, therefore,

* Isaiah lviii. 8; lxi. 3; lxii. 1, 2. † Isaiah lxi. 9; lxv. 9, 23.

the words, *He shall see a Seed, and shall prolong his days*, of the continuance and prolongation of the posterity of Jacob, as a distinct and flourishing people upon the earth, can seem neither forced nor inconsistent with the true language of prophecy.

To the preceding arguments may be subjoined, that the words, *He was numbered with the transgressors*, may signify no more than that he was reckoned a transgressor, a sort of character with which Jacob or Israel is often upbraided; as in the texts: * “Remember this, and shew yourselves men; bring it again to mind, O ye TRANSGRESSORS...For I knew, that thou wouldest deal very treacherously; and wast called A TRANGRESSOR from the womb.” Of these passages there can exist no doubt, that Israel is the subject; and, therefore, it may be fairly presumed of the like text in this prophecy.

Besides all this, some further ground for the truth of the interpretation is derivable from the critical considerations, that of the term, *לשםעתנו*, the suffix is plural, referring to the Jewish people, the subject of the *report, fame, or rumour*; and, consequently, of all the adversity and prosperity commemorated in the prediction. That the pronoun, *לו*, if not always plural, is, at least, much oftener plural than singular; and, therefore, requires the phrase of which it stands a part, to be rendered not by, *He is smitten*; but, *They are*

* Isaiah xlvi. 8; xlviii. 8.

smitten. Finally, that the term, **בָּמֹתִין**, has the plural suffix; and, as such, ought to be translated, not *In his death*; but, *In his deaths*; a sense which may well comport with a noun of multitude; but not at all with an individual, who can but die once, and, consequently, have but one death. For though, in the Hebrew tongue, there are some nouns generally used in the plural, which in other languages would appear more proper in the singular, yet, certainly, **מוֹת**, *death*, is not one of them; and, as to the figurative use of the plural for the singular, to be found in the Greek and Latin poets, that is not so much as known with the writers of the Old Testament.

These arguments for expounding the prediction of the Jewish people I have adduced, not for the purpose of establishing the exposition, but with the immediate view of convincing the great body of our Christian polemics, that, in considering their nation to be the subject of this prophecy, the Jews are not so destitute of reason and proof, as we are apt to contend; and that, if we would prudently labour to reclaim the Jew from the tenacity of his opinion, we must first be furnished ourselves with every requisite qualification of learning and candour, as well for discovering and maintaining the truth, as for detecting and refuting his errors.

The more authorised and more probable, if not the necessary subject of the prophecy, is, doubtless,

the MESSIAS. For this I would assign the following reasons:—1st, That, in the whole of it, there is nothing which will not bear to be applied to an individual sufferer, intercessor, and redeemer; and especially to such a Sufferer, Intercessor, and Redeemer, as the very highest authorities of the Jewish church have all along maintained and expected, that the Messias should be. That, though the Jewish people be frequently styled the SERVANT OF JEHOVAH, and, at least, occasionally depicted under all that variety of circumstances enumerated in this prediction, yet it must be equally confessed, that the SERVANT OF JEHOVAH is also a special appellation of the King Messias, whose character in all the prophets stands exhibited to us under every diversity of form; and who, not to mention such predictions as are appropriated and confined to himself alone, may be said to be the subject of every prophecy of the Bible in which there is the promise to Israel of redemption and salvation. That all the Jewish Fathers generally, not to mention many of the moderns, in deference to their authority, have unanimously and with one mouth expounded it, of the Messias; and, therefore, we seem fully authorised to pronounce it the universal and canonical interpretation. That the Targum of Jonathan ben Uziel, the most ancient and celebrated of all the Targums extant, paraphrases it, of the Messias; and, consequently, affords a strong

presumption, that it had always been so paraphrased from the return of the Babylonish captivity. In the Massecheth Megilla, Per. I., as also in the Sepher Jeuchasin, fol. 53, it is asserted, that the Targum of Jonathan ben Uziel on the prophets, was dictated from the mouth of the prophets, Haggai, Zechariah, and Malachi. Nay, in the Shalsheleth Hakkabala, fol. 26, it is even affirmed, that Jonathan ben Uziel continued to live from the age of Haggai to that of R. Jeuchanan ben Zachai. Now, if we duly reflect that, with the Jews, the practice of delivering these doctrines, orally, from master to scholar, has been from time immemorial invariably adhered to; and that between Ezra, the scribe, and Jonathan ben Uziel, there was an interval only of about four hundred years; we shall see abundant reason for concluding, that this Targum must have been derived in succession from the mouth of the later prophets, and have originated with the prince of all the Targumists, Ezra, the scribe: so that with me this paraphrase of Jonathan ben Uziel is nearly of the same weight and authority as if the pen of Ezra himself had left inscribed, as the subject of the prophecy, the very name and title of the King Messias.

It now behoves me to produce that preponderance of Jewish evidence in favour of the Messias being the subject. And first of all, the Targum of Jona-

הא יצלה עברי מישיחא ירום ויסני : than ben Uzziel : ויתקופ לחדא : כמו דסברו ליה בית ישראל יומין סגיאין דהוה חשק ביני עממי חזון וויהן מבני אנשה : בן יבר עמיין סגיאין עלייה ישתקון מלכין ישון ידיהן על פומהן ארי דלא אשתעהו להון הו ורלא שמעו אסתכלו : מן הימין לבסורתנה דא ותקופ דרע גבורתא די כדרון על מן אתנליית : ויתרבה צדיקא קדמוני הא כלבלין דפרחן וכאלין דמשלח שורשויה על ננדין דמיין כו יסנוו תולדת קודשא באירוע דהות צריכא ליה לא הו חולא הויה ולא אמתה אמת הדיות ויה זיו קודשא וויה דכל דיהוניה יסתכל ביה : בגין הי לבושן ויפסק יקר כל מלכותא יהון הלשין ודון הא כאנש כיבין ומזומן למצען וכא דהות מלקלא אפי שכנתא מננא בסירין ולא השיבין : בגין על הובנא הו יבעי וויתנא בדיליה ישתקון ואנהנא השיבין כהישין מהן מן קדם יי ומען : והו יבנין בית מקרשא דאתחל בחובנא אחותמר בעויתנא ובאולפניה שלמא יסני עלנא וכדנצית לפתגמוני הובנא ישתקון לנו : כולנא בענא אתבדRNA גבר לקל אורחיה נלינה מן קדם יי הות רעוא למשבק הובי כולנא בדיליה : בעי והוא מתהב ועד לא פרח פומיה מתקלל תקיי עממייא כאשרא לנכשתא ימפר וכרכלה דקדם גוזהא שתקה ולית לקליליה דפתח פומיה מלא : מיסורין ומפורענו יקריב גלותנא ופרישן דיתעבדון לנו ביומויה מן יכול לאשתחעהה ארי יעד שילטן עמייא מארעא דישראל חובין רחבו עמי עד לותהן ימטו : וימסר ית רשייעא לנחנמ ית עתורי נכסיא דאנטו במתהא דאבדנא בדיל דלא יתקימן עברי חטהה ולא ימלין נכלין בפומהן : ומן קדם יי הות רעוא למצוות ולדכאה ית שארא דעמיה בדיל לנקהה מהובין נפשהן יהון במלכות משיחהן

יסנונ בנין ובנן יורכון יומין ועבד' אורייתא ד"י ברעותיה
 יחלון : משעבוד עממי' ישוב נפשהון יחוון בפערונות
 סנאיהון יסבעון מבות מליהון בחוכמיהה יוכי זכאי' :
 בידל לשעבדא סנאיאן לאורייתא ועל חובייהון הוא יבע' :
 בגין אפלג ליה בזות עמיין סנאיאן וית נכסי כרכין תקיפין
 יפלג עדאה חלף דמסר למותא נפשיה וית מרודיא שעבד
 לאורייתא והוא על חוביין סנאיאן יבע' ולמרודיא ישתבק
 בידליה : "Behold, my servant, the Messias, shall
 prosper; he shall rise, and shall increase, and shall
 be exceedingly powerful. Inasmuch as the house
 Israel have expected him many days; during
 which their look and their splendour were eclipsed
 amongst the nations above those of other men: So
 shall he disperse many nations; kings, because of
 him, shall be dumb; they shall lay their hands on
 their mouth; for what had not been related to
 them, they shall behold; and what had not been
 heard of by them, they shall contemplate. Who
 hath credited this our news; and to whom is the
 mighty arm of the power of Jehovah now displayed?
 The righteous man shall grow before him like the
 young twigs that are in the act of budding; and
 like the tree which spreads forth its roots by the
 running stream; so shall the generations of the
 righteous increase in the land that had lacked him.
 His appearance is no ordinary appearance, nor is
 his terror that of a common man; but his splen-
 dour will be a sacred splendour, so that every one
 who seeth him shall ponder on him in his mind.

For this reason he will be contemned: but he shall cause to cease the glory of all kingdoms; they shall be weak and sickly, just as a man of sorrows and inured to misfortunes; or, as when the presence of the Habitation being withdrawn from us, we are despised and nothing esteemed, so shall it be with them. Therefore he will entreat for our sins; and our iniquities, on his account, shall be forgiven us; though we be esteemed bruised, smitten of the Lord, and afflicted. He, too, shall build the sanctuary, destroyed by reason of our sins; he is delivered up through our iniquities; but by his doctrine peace shall increase amongst us; and, as soon as we shall attend to his words, our sins shall be forgiven us. Like a flock of sheep, we have all been dispersed abroad; every one his own route, we have been driven into exile: but it is the pleasure of the Lord, on his behalf, to remit us all our sins. He entreats, and is heard; and before he opens his mouth, he is accepted; the potentates of the Gentiles he shall deliver up, like the lamb to the slaughter, and like the sheep which before her shearers is dumb; nor is there any one in his presence, that shall open his mouth to utter even so much as a word. From chastisements and from punishment he shall bring our captivity; and the miracles which shall be wrought for us in his days, who will be able to recount! For he shall remove the sovereignty of the nations from the land of

Israel; the sins that my people have committed, shall appertain unto them. Moreover, he shall deliver up the wicked into Hell, together with those who may have accumulated riches by slaughter and devastation; as the slaves of sin shall not enjoy life, nor be permitted with their mouths to practise deceit. But it is the pleasure of the Lord to purge and cleanse the remnant of his people, in order to purify their souls from the guilt of sin: they shall assume a good appearance in the reign of their Messias; sons and daughters shall increase in number; they shall prolong their time; and the servants of the law of the Lord shall prosper by his pleasure. From the servitude of the Gentiles shall he rescue their souls; they shall view the punishment of their enemies; they shall be satiated with the spoil of their kings; by his wisdom he will justify the righteous, subjecting numbers to the law, and will intercede for their sins. I will apportion to him, therefore, a division of the spoils of many nations, and the substance of the potentates he shall divide for spoil; because he delivered up his soul unto death, and brought the rebellious under the subjection of the law; yea, he shall intercede for a multitude of sins, and the rebels shall have forgiveness for his sake."

In the Zohar, it is evidently applied to a suffering Messias:*

* Vol. ii. fol. 115.

בְּנֵי דָעֲנִיתָא דִילֵךְ אֵיתָו פְּרוּקָא

לישראל ובגֶּד מֶשִׁיחַ אָמַר עַד דִּיתִי עַנִּי וְהִיא אַיִּהוּ דְּכַתֵּב וּבְחַבּוֹרָתוֹ נְרָפָא לְנוּ : "Because of thy humiliation there is a Redeemer for Israel; and of this Messias the Scripture saith: *Until there shall come a poor man.* This is the meaning of that which is written: *And by his stripes there is healing for ourselves.*"

That all the Fathers expounded it, of the Messias, is the express declaration of R. Moses Alshech: * וְאֹמֶרֶת כִּי הַנָּה רֹזֵל פָּה אֶחָד קִימָוּ וְקִבְּלוּ כִּי עַל מֶלֶךְ הַמֶּשִׁיחַ יְדַבֵּר וְאֶחָרִים זֶל נְמַשּׁׁךְ כִּי לְהִיּוֹת כִּי הוּא דָוד הַוָּא מֶשִׁיחַ כְּנֹודָע : "Now I affirm, that, for a certainty, our Rabbies of blessed memory have asserted, and handed down with one voice, that it is spoken of the King Messias, and I shall follow their authority, forasmuch as David is also the Messias, as is well known." Doubtless they have so applied it in Massecheth Sanhedrin, where they discourse of the names of the King Messias: † וְרַבְנָן אָמַרְיָה חִוּרָא רַבִּי רַבִּי שְׁמָוֹ שֶׁנָּ אֲכַן חַלְיָנוּ הַוָּא נְשָׂא וּמְכַאֲבִינוּ סְנַלְמָ וְאַנְחָנוּ חַשְׁבָנוּ הַוָּא נְגֹועַ מְנוּחָה אֱלֹהִים וּמְעוֹנָה : "But the Rabbies assert that his name is, The *Chivara* of the College of Rabbi, according to the Scripture: *Surely he hath borne our afflictions, and sustained our sorrows; and we esteemed him plagued, smitten of God, and afflicted.*" In the Medrash Ruth

* Com. in loc.

† Per. Chelek.

ר' א' מדבר במלך המשיח גשי הלום קרווי : * ר' אלימלך ואכלה מן הלחם זו לחמה של מלכות וטבלת פתק בחומץ אלו הייסורים שנאמר והוא מהולל מפשעינו ותשב מצד הקוצרים שעתידה מלכותו ולצד ממנה לשעה שנאמר ואספת את כל הגויים אל ירושלים למלחמה ונלכדה העיר ויצבত לה קלי שהיא עתידה להו ולו שנאמר והכה ארין בשבט פיו : By another mode of interpretation it is spoken of the King Messias : *Come thou hither*—that is, accede thou to the kingdom—and *eat of the bread*,—that is, of the bread of the kingdom—and *dip thy morsel in the vinegar*—that is, in the chastisements, as it is said : *But he is wounded for our transgressions. And she sat by the side of the reapers* ; for the kingdom shall recede from him for a while, as it is written : *For I will gather all nations unto Jerusalem to battle, and the city shall be taken. And he reached her parched corn* ; for the kingdom shall return to him again, according to what is said : *And he shall smite the earth with the sceptre of his mouth.*" In the Medrash Samuel : † חלקים נתחלקו הייסורים אחד לדורות ולאבות ואחד לדורות של שמר ואחד למלך המשיח והוא דכתיב והוא מהולל מפשעינו וכו' : The chastisements have been separated into three portions ; one for the generations and the Fathers, one for the age of persecution, and one for the King

Messias, according to what is written: *But he is bruised for our transgressions, and the rest.*" In the Medrash Tanchuma:*

זה משיח בן דוד וכמה נקר' שמו הר הנדול שהוא גדול מן האבות שנ' הנה ישכיל עבדי ירום ונשא ונגהה ירום מאברהם ונשא מיצחק וגהה מיעקב :

"This is the Messias, Son of David. But why is his name called the *Great Mountain*? Because he shall be greater than the Fathers, according to the Scripture: *Behold, my servant shall be prosperous; he shall rise, and be exalted, and stand very high.* He shall rise above Abraham; and be exalted above Isaac; and stand higher than Jacob." Such are the testimonies of the more ancient Fathers.

I next proceed to furnish evidence of a more modern complexion; from which it will appear, that the opinion of the ancients respecting the subject of this remarkable prophecy has never been exploded. That many commentators of his own time expounded it of the Messias, is the assertion of Aben Ezra †:

ורבי פירשו על משיח בעבור צ' שאמרו קדמונינו זל כי ביום שחרב בית המקדש נולד משיח והוא אסור בוקי' :

"But many expound it of the Messias, because of the assertion of our fathers of blessed memory, That on the day on which the sanctuary was destroyed the Messias was born, and is now detained in fetters."

* Fol. 13, col. 1.

† Com. in loc.

It is expounded of him in the *Iggereth Teman* of Maimonides :* אבל יעמוד איש שלא נודע קודם הראותו והאותות והמופתים שיראו על ידו הן הן הראות על אמרת יהומו שכן אמר הבה כספר לנו עניין זה הנה איש צמח שמו ומתחתיו יצמח : ואמר ישעיוו כמו כן כשיראה מבלי שירודע לו אב ואם ומשפחה : “But there shall rise up a man who shall not be known before being then seen; and the miracles and wonders which shall be wrought by his hand will afford proofs of the truth of his descent. Thus saith the Lord, when he relates to us this event, *Behold the man, whose name is the Branch; and who shall spring up from under him.* So Isaiah in like manner saith, that, when he shall appear, it will not be known of what father, mother, or family he is : *For he shall grow up as a young sucking; and as a root out of a dry ground,* &c. Though, in his public disputation before the king, at Barcelona, R. Moses Nachmanides appears to have been driven from necessity to apply it to the people of Israel; yet, that he had expounded it of the Messias, is the assertion of Abarbanel : † *ובן ראיתי פ' שעשה חרם בן על הנבואה הזאת שפירשה על מלך המשיח* “I have seen, moreover, an exposition of Ramban on this prophecy, who has expounded it of the King Messias.” R. Lipman allows that, in its

* Fol. 103, col. 1, as printed at Basilia in 1629.

† Com. on Isaiah iii. 13.

allegorical or secondary sense, it may be properly applied to him :* **וַיֹּאמֶר נָדְרֵשׁ הַפְּרָשָׁה עַל מֶשֶׁיחַ וְלֹפְרָשׁ פְּשׁוֹטוֹ בָּאָתִי :** “Moreover, it is allegorically expounded of the Messias ; but I have undertaken to give its literal interpretation.” R. Joseph ben Chajim, in illustrating a very obscure part of the Talmud, has thus applied it to him :† **וַיֹּדֹעַ שֶׁהַמֶּשֶׁיחַ הוּא חֹלֶה מַעֲוָנוֹתֵינוּ דְּכַתִּיב וּ הוּא מַחְלָל מַפְשָׁעֵנוּ מַדּוֹנָא מַעֲוָנוֹתֵינוּ :** “It is well known, that the Messias is to be a sick man, because of our iniquities ; according to the Scripture : *but he is wounded for our transgressions, and bruised for our iniquities.*” So R. Elijah de Vidas :‡ **וּבְפִרְטָה מֵי שִׁישׁ לֹו עֲוָנוֹת צָרִיךְ לְסִבּוֹלָה יִסְוִרָּין עַל עֲוָנוֹתֵינוּ וְלֹא יִזְכַּה אֶל הַאֲוֹר הַעֲלִילָן שֶׁהוּא הַשְּׁמֵן שְׁעָלָיו אָמַר דָּעַה דְּשֵׁנָת בְּשָׁמָן רַאשֵּׁי אֶלָּא אִם יִכְתַּת עַצְמָו וְהַז שָׁאַמֵּר וּבֹודֵעַ בְּלָולָה בְּשָׁמָן כְּתִית הַרְאָה הוּא דְכַתִּיב וּ הוּא מַחְלָל מַפְשָׁעֵנוּ מַדּוֹנָא מַעֲוָנוֹתֵינוּ וְהַכּוֹנָה שְׁכָמוֹ שֶׁהַמֶּשֶׁיחַ סּוּבָּל הַעֲוָנוֹת שְׁלָנוּ עֹשִׁים לֹו שִׁיחָא מַדּוֹנָא אִם כֵּן מֵי שִׁירָצָה שֶׁהַמֶּשֶׁיחַ לֹא יִהְיֶה מַדּוֹנָה מַעֲוָנוֹתֵינוּ יִסְבּוֹל וְיִדְנַה הַוָּא בְּעַצְמָו :** “In particular, he who has iniquities must needs bear chastisements for his iniquities ; nor will he be meet for that heavenly light, the oil, of which David speaks, saying, *Thou hast anointed my head with oil*, unless he shall beat himself. And this is what is

* Nitsachon, p. 132.

† Yad Joseph, fol. 256.

‡ Reshit Hochma, fol. 188.

meant by the Scripture, *Mingled, moreover, with beaten oil*, according to that which is written, *But he is bruised for our transgressions, and smitten for our iniquities.* The purport and meaning of the text is, that, since our iniquities which the Messias carries are the cause of his being smitten, therefore, whosoever may not wish that the Messias should be smitten for our iniquities, must carry them and be smitten himself.” So also R. Moses Alshech :*

אך הבינו וראו כמה גדוֹלָה סובָּל יִסְוִּין עַל הַרוֹר כִּי
הָלָא מַהְגָּדָלָה אֲשֶׁר אָתָּן לְמֶלֶךְ הַמֶּשֶׁיחַ מִמְּנוּ
תְּرָאָו מָה טֹב יִסְוִּין שֶׁל אַהֲבָה לְסֻבָּל אָוֹתָם כִּי הַנָּהָ
יִשְׁכַּל וַיַּצְלִיחַ עֲבָדֵי הָוָא מֶלֶךְ הַמֶּשֶׁיחַ כִּי יִשְׁכַּל הָוָא
כֶּדֶ"א וַיְהִי דָּוֵד לְכָל דְּרָכָיו מִשְׁכַּל שֶׁהָוָא עַנִּין הַצְלָחָה
וַהֲנָה תְּכַלֵּל אַרְבָּעָה עֲלָמּוֹת שֶׁהָוָא מַעֲוָלָם הַשְּׁפָלָם וְעוֹלָם
הַמְלָאָכִים וְעוֹלָם הַגְּלָלִים וְעוֹלָם הַעַלְיוֹן וַהֲנָה הַצְלָחָתוֹ תְּהִי
בְּכָלָם : “But look, and see, how great is the virtue
of that man, who endures chastisements for the age
in which he lives. Do ye not perceive, from the
majesty which I am going to confer on the King
Messias, how great a blessing the chastisements of
love are to him that sustains them? *For behold*
my servant, that is, the King Messias, *shall act*
prudently and *prosper*; the verb, *Yashchil*, ‘shall
be prudent,’ having the same signification of pros-
perity here as in the text, *And David in all his*
ways was (mashchil) prudent, that is, was pros-
perous. It is further to be observed, too, that the

* Com. in loc.

prosperity here predicated of the Messias includes all the four worlds; the sublunary world, the angelic world, the planetary world, and the celestial world; in all which, for certain, his prosperity and success will be eminently conspicuous." But he who, of all others, has furnished the most lucid commentary on this prophecy, in applying it to the Messias, is the author of the *Cheli Paz*, R. Samuel Laniado ben Abraham; to be found in the *Mikra Gadola*, as printed at Amsterdam in 1737:

ולע"ד דברי חול' כדרכונות גנו' והנכון בדבריהם
 הוא בפסוק' הזה בלבד מדבר במשיח בן דוד ועליו
 כל השבח הזה ירום ונשא גנו' ואמר שתהיה שיעור
 מעלהתנו כאשר שמו עלייך גנו' מדבר לנוכח עם מישיח
 בן אפרים להוכיח לבו שלא יראה מרבותות עם שם
 מישיח בן אפרים יחרג הב'ה ינקם מהם ע' מישיח בן
 דוד שיזה דםם של גוים רבים והוא שוא לו כאשר
 שמו עלייך רבים כשביצאת אתה מישיח בן אפרים לעולם
 שמו עלייך רבים כאו' בלשון חימ' היתכן שתהיה בן
 משחת מאיש מראתו ותואו מבני ארם הזה יהי
 משפט המושיע הנה כשיעור הזה שלענו עלייך בהפלגה
 בן יהה דם גוים שלמשיח בן דוד הוא או' שהרי מדבר שלא
 לנוכח מורה שמדובר על זולתו מהנדבר שהוא מישיח
 בן אפרים שהמשיח הנז' יהה דםם של גוים רבים
 ומלכיה ישימו יד על פה ו'ש עליו יקפצו מלכ' פיהם
 כי אשר לא סופר להם ראו עד הוספה על השמועה
 כל' על מה שסופר להם קוד' בא המשיח בן דוד הנה
 ראו נראות עוד מה שלא סופר להם ראו ואשר לא
 שמעו התבוננו כל' ועל אשר לא שמעו אשר התבוננו

מרוח בינה' שהבינו דבר מתוך דבר גם עליו נוקף ע"כו והשיות מדבר בערו ובعد כל קהיל ישראל או בערו ובعد המשיחים ואו כי זרוע ה על מי נגלחה בימים שעברו עד שיוכלו לדמות מילתא למלתא כי זרוע ה על מי נגלחה בגלו' כמ"ש חשוף ה' שבמצרים ע"פ' שעשה השית בזרוע עוזו אבל לא כל כך בגלו' כפעם הוזת בנאולה האחורה ואמר על משיח בן אפרים שיבוא קודם משיח בן דור ולפניו שייהה כמו יונק ובד' א' קטן בערך המשיח בן דור הבא אחריו ו'ש' ויעל' כיוון לפניו וכשורש מארץ ציה שהשורש ההוא קטן מאד בן המשיח בן אפרים לא תואר לו וגוז נבזה וחדל אישים בכמה מכאות כמו שספרו עליו ה'ל שעמד בשער רומי וקשר כל מנה ומנה בפני עצמה א' לא פן יקרב עת הנאולה פתאום והוא המכאות שלו וחליו כאלו ההסתדר פנים הוה מהחלאים הנ' היה ממן ומעשייו שהטו אלה לחיתו ולא חשבנוו לכלום אבל האמת אינו שהוא אין לו אשם בחליו ומכובי' ו'ש' אכן חליינו הוא נשא שהחולאים שהוא מעתדים לבא עליינו בעוניינו והוא נשא ומכובי' הוא סבלם ואנחנו טעינו שהשכנוו נגוע ומונח אליהם כדר'שי' שנאי' למקום כאשר בא בד'שי' ז'ל וכ' מש' מעוצר שהיה המשיח בן אפרים עוצר ומושל' בישראל ובאותות וועשה משפט הוא לוקח כשירציו נגוע ומונח אליהם כדר'שי' שנאי' יספר את התלאוי' אשר מצאוהו כי נגור מארץ חיים ונחרג וזה היה מפשע עמי הנגע המעודד למו ויסבול הוא ויתן את רשעים קברו שנכבר בין הנחרגים במלחמות

שיתקצזו עליו הגוים להרגנו ואמר שהיה נספר ביד
 עשיר שהוא מלכות זדון בכל המיתות שימיתוחו שלא
 יהרגנו אותו מהרה אבל עניישחו כמה עונשים ומני
 הצער רעים וחמודים כמה וכמה מיתות זש' ואת עשיר
 במותו לשון מיתות הרבה על לא חמס עשה במעשה
 ולא מרמה בפיו בדיבור כי אם אמונה הש"ית בפיו
 וה' חפץ דכאו והחלאו ואם אתה ישראל תשים לנגד
 ענייך האשם הזה של הריגתו ופיקוח נפשו אם
 יהרג והצטער על זה הנה הצער הזה יעור אורתך
 לשוב ויגרום שלא יהרג משיח בן יוסף אבל יראה
 ורעד יאריך ימים ומעמל נפשו אשר סבל ישבע
 כלומר יאלל וישבע מהשבר הנitin לו על העמל
 נפשו בדעתו יצדיק צדיק ואעפ"י שלא יהיה מנדך
 וערך משיח בן דוד ע"כ בדעתו יצדיק צדיק עברי
 לרבים יזכה ועונותם יסבול ביסורין ולכן א חלק ונו
 וזה ישוב הפסוקים על פ"י שיטת חז"ל שמדריכים
 במשיח בן דוד ובמשיח בן יוסף שהוא בא מאפרים :
 " In my humble opinion, the words of our sages
 of blessed memory are *as goads*, and so forth ; and
 that is always right which is contained in their
 statements. In these verses, the Scripture speaketh
 only of the Messias ben David ; and of him is to
 be understood all the praise here recounted, such
 as, that he shall rise and be highly exalted, and
 the rest. The text saith, that the height of his
 exaltation shall be in proportion to the stupor and
 amazement which they shall have felt at *thee*, and

so forth ; thus addressing the Messias ben Ephraim, in order to encourage and strengthen his heart, so that he should not be afraid of the multitudes of people ; for, though the Messias ben Ephraim should be slain, the Holy One, blessed be he ! will take vengeance on them by the hand of the Messias ben David, who shall sprinkle the blood of many gentiles. This is the meaning of what is addressed to him, *In like manner as many have stood amazed at thee* ; when thou camest into the world, O Messias ben Ephraim, many stood astonished at thee ; just as if one should say, by way of interrogation or admiration, Whether is it fitting that his visage should be marred above that of man, and his form more than that of the children of men ? whether is it just dealing on the part of the Saviour ? Behold, however, in the same degree and proportion that they have extravagantly derided thee shall he sprinkle the blood of the gentiles ; which is spoken of the Messias ben David : for, as the text here speaks of some one that is not supposed to be present, it clearly demonstrates, that it is speaking of some other one besides the person spoken to, who is the Messias ben Ephraim ; that the Messias thus spoken of shall sprinkle the blood of many gentiles ; that these kings shall lay the hand upon the mouth. This is the purport of what is said ; *Because of him kings shall compress their mouths ; for that which had not been told them they shall see,*

by way of addition to the report ; meaning to say, over and above what had been told them before the coming of the Messias ben David, Behold, they shall see still more terrible things ; that which had not been told them they shall see, and that of which they had not heard they shall contemplate , that is to say, over and above that of which they had not heard which they shall ponder and contemplate in their minds, from that spirit of intelligence whereby we understand one thing from another ; even over and above that, there shall be made an addition of ever so much more. Moreover, Jehovah here speaks on behalf of himself and of the whole congregation of Israel, or on behalf of himself and the Messiahs, saying, *For unto whom was the arm of the Lord revealed* in the days that are past, so that they should be able to compare one thing with another ? For unto whom was the arm of the Lord manifestly revealed ? according to the text, *Jehovah hath bared his arm* ; for though in Egypt the Lord wrought with the arm of his strength, yet not so manifestly as at the time in the latter redemption. The Scripture here affirms of the Messias ben Ephraim, that he shall come before the Messias ben David, and be his precursor ; that he shall be, as it were, a young sucking infant, and a certain little Ben David, in comparison with the Messias ben David that cometh after him. Such is the meaning of the text, *And he shall spring up*

before him as the young suckling ; and as a root out of a dry ground ; for such a root is always small. So in like manner with respect to the Messias ben Ephraim ; he has no personal beauty, and so forth, but is despised, and the most abject of men through so many sorrows ; according to what our sages of blessed memory affirm of him, *That he is standing at the gate of Rome, and tying together every plague by itself the one to the other ; lest, by chance, the time of the redemption should arrive suddenly :* and the sorrows shall be *his*, and it shall be *his* sickness, as though this concealment of the face, in consequence of the aforesaid sickness, were in consequence of himself and his works, which had inclined these things to alight upon him, and so we made no account of him at all. Nevertheless, it is not the fact, that in his sickness and his sorrows he possesses no oblation for guilt. This is what is meant by the text, *Truly he hath borne our sicknesses ;* as the sicknesses which had been designed to come upon us for our iniquities, he hath borne, and hath carried the sorrows, whilst we erred in that we thought him to be stricken and smitten of God, that is, as it stands in the gloss of Rashi of blessed memory, hated of heaven. So again the text saith, *From restraint is he taken ;* as the Messias ben Ephraim was a restrainer, and a ruler in Israel and among the nations, and executed judgment ; but he is taken so soon as the nations shall be

desirous to slay him. Who, however, shall detail his generation, or who shall recount the sicknesses which may have overtaken him ? as he is cut off from the land of the living, and slain, and that too for the transgression of my people ; the plague which was designed for them, he himself shall carry, and with the wicked shall he make his grave, as he shall be buried amongst the slain in the war ; for the gentiles shall be gathered together against him to slay him. The text, moreover, saith, that he shall be delivered up into the hand of the rich, that is, of the insolent ruling power, with all kinds of deathly tortures, which they shall inflict upon him ; for they will not put him to death immediately, but will punish him with ever so many punishments and species of evil and exquisite suffering, with ever so many deaths or kinds of death. Such is the purport of the words, *And with the rich in his deaths* ; the term being of the plural number, signifying many deaths or kinds of death ; because that he had perpetrated no violence in his acts, nor uttered any deceitful speech with his mouth, but the truth of the Lord was in his mouth ; and yet the Lord was pleased to bruise him, and to make him a sick man. If now, Israel, thou shalt place before thine eyes this oblation for guilt, arising from his death, and the care to preserve his soul, though he shall be killed, and thou shalt be afflicted at that occurrence, behold, such affliction will rouse thee

to repent, and will be the cause why the Messias ben Joseph shall not be slain ; but he shall see a seed, shall prolong his days ; and, after the travail of his soul which he hath carried, he shall be satisfied ; that is, he shall eat and be satisfied, in consequence of the recompense that is awarded to him for the travail of his soul. *By his knowledge shall my righteous servant justify many* ; and though he shall not be of equal rank and consideration with the Messias ben David, nevertheless, by his knowledge shall my righteous servant justify many ; he shall purify them, and carry their iniquities by chastisements. *For this reason I will divide to him a portion*, and the rest. Such is the general sense of the *pasuks*, according to the exposition of the pen of our sages of blessed memory ; that they speak of the Messias ben David, and of the Messias ben Joseph, who proceedeth from Ephraim.” These testimonies, extracted from writers of different ages and countries, but all agreeing in the self-same application of the prophecy to the King Messias, afford the most ample ground for considering him as the subject.

The translation which I have annexed is faithful and exact ; so that even those who might still be inclined to regard Israel as the subject, would find in it little or nothing which they could wish to have amended. Some few parts, however, may require confirmation. The expression **לשְׁמַעַתְנוּ**, as

the reader will see, I have rendered by, *That which is reported of us*, that is, “the rumour or fame of us;” as in Habakkuk, **שמעת לשמעתך**, *I have heard the report of thee*, that is, “the rumour or fame of thee;” and by which I would understand the mighty redemption and salvation of Israel through the power of the Messias, as there is nothing in any place predicted of the King Messias in which the people of Israel are not particularly interested.

Though the pronoun **לֻמּוּ** be used chiefly for, *to them*, yet it is sometimes put for **לֻוּ**, *to him*, as in the following text of Isaiah, **עָשָׂה פָּסָל וַיַּעֲשֶׂה לֻמּוּ**, *He maketh it a graven image, and worshippeth it*, where the **לֻמּוּ** evidently refers to **פָּסָל**, and must be rendered in the singular. The translation, therefore, of the words **נִגְעָע לֻמּוּ**, by *He is smitten*, is perfectly defensible, and entirely does away with the objection against the prophecy being applied to an individual subject.

The abstract term, **מַתִּיוֹ**, *His deaths*, by a different punctuation I have turned into the concrete, **מַתִּיוֹ**, *His dead*, in which I am supported by R. Moses Alshech, the only difference betwixt us being in respect of its application; for he, accommodating these concluding verses of the prediction to the history of Moses, has expounded *the rich man*, of the rebel Korah, and *his dead*, of the company that descended with him into the infernal abodes; whereas I, referring the whole of the prophecy to

one and the same person, the Messias, explain the *rich man*, of Joseph of Arimathea, into whose sepulchre, hewn out of a rock for the reception of his own dead, the body of Christ was conveyed from the cross, and there deposited till the hour of his resurrection.

That all the blessings attendant on the sufferings of the Messias appertain to the next life, is apparent from the circumstance, that his afflictions are crowned by death ; and, therefore, if his reward is any where, it must be in a future state. Indeed, the opinion of Rashi is, that, whoever may be the subject of this prophecy, the chief motive of the Almighty for afflicting him in this world is, in order to reward him the better in the next. Here, however, I differ from the learned commentator, and fully coincide with the sentiments of Maharsha, who maintains, as will appear from the subsequent testimony, that the grand motive for afflicting him, is the justification of many sinners by virtue of that atonement which arises from his sufferings : *
 שנ ווי חפץ גו דאין מלת חפץ קאי על החלי
 שהפין להביא עליו החולי דמי עליון לא יצא הרעות
 כמ"ש כי לא אחפוץ במוות המת גומר אלא דמלת חפץ
 קאי על האדם שי חפץ בו הוא מרכאו ביסורי
 של אהבה כדי להרבות שכרו בעה"ב כפר"ש לייל
 אבל מתוך המקראות נראה לפרש הכא כדי לזכות
 הרבי שחטאו שיתכפרו ביסורי הצדיק כמ"ש שם כל

* Een Yaacob, fol. 4, col. 4.

הענין מחולל מפשעינו גומר ובחברתו רפא לנו נו :
 “ So the Scripture, *But the Lord was pleased*, and the rest ; not that the verb, *was pleased*, has any reference to the affliction, as though He was pleased to bring upon him affliction ; for from the mouth of the Lord no evil can proceed, as it is said, *For I do not delight in the death of him that dieth* ; but it refers to the man. For with whom the Lord is pleased, him He bruises with the chastisements of love ; in order, as Rashi has explained it above, to multiply his reward in the next life. From a due consideration, however, of the passages themselves, it seems to me more reasonable to expound, as the motive of these chastisements, the justification of many that have sinned, that they may have atonement through the chastisements of the righteous man, agreeably to what is said throughout the whole of this Scripture : *He is bruised for our transgressions*, etc. *By his stripes are we healed*, and the rest.” From the foregoing, and numberless other authorities which might easily be produced, it is evident, that the blessings expressly reserved for the righteous sufferer, of seeing a seed, prolonging his days, and being satisfied with the travail of his soul, were to be conferred on him in the next world, after he should have laid down his life as a ransom for iniquity ; and that is the sense which I would affix to the terms in the present translation.

The SEED here spoken of I do not understand of

any natural posterity which should issue from his loins ; but of those who should have their sins pardoned, and be reconciled to God by virtue of his sufferings. That the disciples of a prophet are his seed, or children, we have the testimony of the Bereshith Rabba : * **וְמֵה הוּא לְעֵיל לוּ הָנָה אָנֹכִי** : **וְהַיְלָדִים אֲשֶׁר נָתַן לִי הָלְאֹתוֹת וְלְמַפְתָּחִים וּכְיַלְדֵי הָיוֹ** **וְהַלְא תַּלְמִידֵי הָיוֹ אֶלָּא מַלְמָד שְׁהַיּוּ חַבְבִּים עַלְיוֹ בָּנָנוֹ :** “ But what profit redounded to him ? *Behold, I and the children whom the Lord hath given me are for signs and wonders.* Whether were they his children ? Were they not his disciples ? Doubtless, it shews that they were as dear to him as his own children.” So likewise that of R. Moses Alshech, on the above text of the prophet Isaiah : † **הַיְלָדִים הַמְּתֻלְּמִידִים הַנְּקָרָאִים בָּנִים :** ‡ **וְהַתְּלִמְדִידִים הַמְּתֻלְּמִידִים כָּרְכָתִי בָּנִי הַנְּכָרִיאִים :** “ The disciples are called the true sons of a man, according to what is written : *The sons of the prophets.*” Indeed, whether we interpret the prophecy of Israel or of the Messias, there seems a necessity for understanding the term **SEED** in this sense, as all proselytes to Judaism form a part of the Jewish nation, and share in common with them the blessings of the covenant ; and yet it is most certain that they cannot literally have descended from

* Fol. 36, col. 3.

† Com. Isa. viii.

‡ Fol. 19, col. 1.

Jacob. Hence the expression is יְלֹא, A SEED, indefinitely; not יְלֹא, HIS SEED, with a suffix, the usual mark of a natural posterity.

The character which is here given of the Messias is of a most peculiar and extraordinary complexion. From the text itself, as well as from the Targum and the glosses subjoined, it is most manifest that he was to suffer pain and death; to atone for the sins, not only of the Jews, but also of the Gentiles; to die as the innocent for the guilty, as the just for the unjust; to intercede for transgressors; to procure for mankind in general the pardon and remission of all their sins by the atonement of his blood and the merit of his sufferings. Though the Targumist, with the view, as it should seem, of displaying the triumphs rather than the afflictions of the Messias, has frequently deviated from the sense of the original, yet the important positions, that he should voluntarily suffer death—that he should induce mankind to acknowledge and embrace the divine law—that he should intercede for the rebellious—and that, by virtue of his death and intercession, the guilt and iniquity, not only of the Jews, but also of the Gentiles, on their conversion, should be wholly forgiven them, are not more clearly stated and inculcated in the books of the New Testament than in this very Targum of Jonathan ben Uziel. It is further to be observed too, that, after his afflictions, he was to see of his

travail and to be satisfied ; to behold a seed or a church of disciples accruing from his sufferings ; and to prolong his days, that is, his kingdom upon the earth ; all which circumstances, when we shall proceed to apply them to the history and person of Christ, will be found to have received a most beautiful and singular completion.

CHAPTER II.

IN the prophet Zechariah we have a remarkable prediction of the death and sufferings of the King Messias ; or rather of the Jehovah incarnate, as the text imports : *

בַּיּוֹם הַהוּא יִנְנֶן יְהוָה בְּעֵד יוֹשֵׁב יְרוּשָׁלָם וַיְהִי הַנְּכַשֵּׁל בָּהֶם בַּיּוֹם הַהוּא כָּדוֹד וַיַּבְּנֵי דָוִיד כְּאֱלֹהִים כְּמֶלֶךְ יְהוָה לִפְנֵי־הָמִם : וַיְהִי בַּיּוֹם הַהוּא אָבְקָשׁ לְהַשְׁמִיד אֶת כָּל הַגּוֹיִם הַבָּאִים עַל יְרוּשָׁלָם : וְשִׁפְכַּתִּי עַל בֵּית דָוִיד וְעַל יוֹשֵׁב יְרוּשָׁלָם רוח חַזְקָה וְתְחִזְקָה וְהַבִּיטָּוּ אֵלֵי אֲתָאֵשׂ דָּקְרוּ וְסִפְרוּ עַלְיוֹ כְּמַסְפֵּד עַל הַיָּחִיד וְהַמֶּרֶךְ עַלְיוֹ כְּהַמֶּרֶךְ עַל הַבָּכֹור : “ In that day Jehovah shall defend the inhabitants of Jerusalem ; and he that is feeble amongst them at that day shall be as David ; and the house of David shall be as God, as the angel of Jehovah before them. And it shall be on that day that I

* Zech. xii. 8.

will seek to destroy all the Gentiles that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications ; and they shall look up to me, even him whom they have pierced ; and they shall mourn over him as is the mourning over the only son ; and there shall be sorrowing for him as is the sorrowing for the only begotten.” Before I produce the strong evidence on which the true interpretation of this prophecy is grounded, I must notice the errors of those Jewish divines who have expounded it otherwise than of the death of the Messias.

The comments of Jarchi, Kimchi, and Lipman, excluding from the subject-matter all consideration whatever of the King Messias, and supposing the particles **את אשר** to carry in them the force of **בעבור**, or **בשביל**, *because of*, restrict the whole of what is affirmed to the inhabitants of Jerusalem and the Gentile nations ; whilst the former are made to look up to Jehovah either with wonder or regret because of some Jew or Jews whom the Gentile powers shall have slain in the war. But to this it may be sufficient to reply, that, though the particles **את אשר**, when associated with a verb active, to which there is the additional mention both of the subject and the object, may often have a conjunctive force, and be used for *as*, *on account of*, or *because of* ; yet when, as in the instance before

us, they stand alone with the verb transitive, they cannot have the force of a conjunction, either wholly or in part, but perform the office of a relative only, and supply the place either of the object or the subject to that verb with which they stand in connexion. Seeing then that these particles must of necessity stand for the object of the verb, **דָּקְרוּ**, *they have pierced*, and that they cannot serve at the same time both as a relative and a conjunction, that is, cannot denote, in one and the same place, both *whom* and *because of*, the person or persons transfixted can never be referred to the inhabitants of Jerusalem, nor to any other antecedent than to the speaker in the passage, the Jehovah himself; and, if not to the inhabitants of Jerusalem, then all those glosses which entirely rest on that false supposition are deprived of support and fall to the ground.

It is possible, indeed, to consider the particle, **לְ**, *to me*, not as the preposition with the suffix, but as the preposition merely, instead of **לְ**, *to*; so that the whole context might be rendered, *They shall look up to him whom they have pierced*; as it actually occurs in one of the gospels. For this rendering, however, I can find no authority with the ancient interpreters. The Septuagint, Theodotian, Jerome, and the Christian Fathers, in general, render it as with the suffix; and as to the Jewish expositors, whether ancient or modern, including the Targum-

ist, they invariably abide by the pointed text, which determines it in the same manner. In case, indeed, this other rendering should be preferred, the passage would still be a prediction of the death of the Messias; but it would contain no intimation of the incarnation of Jehovah.

There is yet another possible way of explaining this *pasuk*; and which, though I have never seen it suggested either by Jew or Christian, I deem it my duty to lay before the reader. It is possible, then, to understand the verb, דָקַר, *to pierce*, here applied to Jehovah, figuratively, in the sense of to wound, or to grieve, by reason of sin; as though he had said: “And they, the inhabitants of Jerusalem, shall look up with sorrow and contrition unto me whom they had stabbed or pierced by their sins and transgressions.” To this, however, it may be instantly objected, that the language of *stabbing* or *piercing* God, is too boldly figurative to be applied to the Supreme Being in any natural way; is highly indecorous and blasphemous; and, certainly, without any parallel instance in the writings of the Old Testament. It remains, therefore, that we understand this particular passage, prophetically, of the Jehovah Incarnate; that is, of the suffering Messias, or of the Metatron in the flesh; who, by the death and sacrifice of himself, was to make atonement and satisfaction for the sins of mankind.

That the Jewish Fathers interpreted it of the Messias ben Joseph,—that is, of the Messias in his character of a sufferer,—I have shewn in the second volume of this work; where I undertake to demonstrate, that the Messias ben David and the Messias ben Joseph are one and the same person; and as their several testimonies in the Massecheth Succa for thus applying it, are there fully and correctly given, I need not here repeat them; but shall content myself with referring to that part of my work for the truth of this assertion.* Nay, both Jarchi and Kimchi, though they have not followed their authority, expressly declare, that by the Fathers this prophecy was expounded, of the Messias ben Joseph; the latter commentator, at the same time, expressing his surprise that they have not been a little more explicit: † *וּזְלַפִּי עַל † מִשְׁיחַ בֶּן יוֹסֵף שִׁיחָרָג בְּמַלחָמָה וְתָמָה אָנִי לְפִי פִּירּוֹשָׁם אֵיךְ סְתָמָו וְלֹא זְכָרוּ כָּלְלָה*: “But our Fathers of blessed memory have expounded it, of the Messias ben Joseph, who should be slain in the war. I am surprised, however, that they should have so closed their exposition without noticing the whole of the context.” R. Aben Ezra likewise expounds it, of the Messias ben Joseph, and of him only, as appears from the whole of his commentary: ‡ *בַּיּוֹם הַנְּכַשֵּׁל בָּהֶם גִּבּוֹר כְּדוֹר : נָאֹלָהִים מְלָאָכִים וְכָכָה פִּירּוֹשׁוּ כְּמֶלֶאָךְ “לְפָנֵיהם בְּמַלחָמָה : וְהִיא בַּיּוֹם הַהוּא*

* Vol. ii. p. 162.

† Com. in loc.

‡ Com. in loc.

כאשר אבקש להשמיד את כל הגויים : ושפכתי אשפוך רוח חן ותחנונים על יושבי ירושלים טרם זה העבר עליהם בטהלה צורה כי מישיח בן יוסף יחרג או יכעט השם וישמיד את כל הגויים הבאים על ירושלים והוא והביטו אליו או יבieten כל הגויים אליו לראות מה אעשה לאלה אשר דקרו מישיח בן יוסף : וספריו עליו אנשיו : כמספר הדרדרימון מספר אדם גדול היה בימים קדמוניים : “In that day he that is feeble amongst them shall be heroic like David — like God ; that is, like angels ; and so the exposition of it is given : *Like the angel of Jehovah before them in the war.* And it shall be in that day, when I shall seek to destroy all the Gentiles : *then I will pour out* ; I shall pour out the spirit of grace and of supplication upon the inhabitants of Jerusalem. Before this, there shall first come upon them distress ; because the Messias ben Joseph shall be slain. Then will the Lord be angry, and shall destroy all the Gentiles that come against Jerusalem. And this is the purport of the text, *And they shall look up to him* ; then shall all the Gentiles look up to me to see what I shall do to those who have slain the Messias ben Joseph. And they — that is, his own men — shall mourn over him. Like to the mourning of Hadadrimon ; which was the mourning of a great man in the days of old.” R. Moses Alshech also expounds it, of the Messias ben Joseph ; but in a way and manner peculiar to himself :*

* Com. in loc.

והיה ונوم אָמָן שיבקש להשמד את כל הגויים ולבב יעקב אַיּוֹה עֹז אָשָׁר יִמְצֵא בַּיָּשָׁע עַל כָּן וְשַׁפְתִּי עַל בֵּית דָוד רוח חָן בְּעֵינֵי האָפָשָׁרִי לְקַטְרָג עַל יִשְׂרָאֵל וְגַם רוח תְּחִנּוֹנִים שִׁידַעַו לְהַתְחִנָּן לִפְנֵי קָוָנִים לְרֹחֶם עַל יִשְׂרָאֵל בְּלִיהְיָה עַכְבָּר לְהַשְׁמֵד את כל הגויים הבאים עַל יָהָם וְעוֹד שְׁלִישִׁי אָעָשָׂה וְהִיא כִּי וְהַבִּיטָו אַלְיָ שִׁתְלָוּ עַנְיִנֵּים אַלְיָ בְּתִשְׁוֹבָה שְׁלִימָה בְּרָאֹתָם אֲשֶׁר דָקָרוּ הוּא מֶשֶׁיחָ בָן יוֹסֵף שָׁאַזְלָ שִׁקְבָּל עַל עַצְמָוּ כָּל אַשְׁמוֹ יִשְׁׁ וַיַּהְרָג אֹו בְּמַלחְמָה לְכַפֵּר בְּעַד בָּאוֹפָן שִׁיחָשֵׁב כָּאַלְיָ יִשְׁׁ דָקָרוּ אֹוֹתָו כִּי בְּחַטָּאת מַת וְעַל כָּן לְמַעַן יִחְשָׁב לְהָם לְכַפֵּרָה שְׁלִימָה יִعָשֶׂוּ תִשְׁוֹבָה וְהַבִּיטָו אַלְיָ יִת בְּאָמֹר כִּי אַיִן וּוֹלְתָו לְמַחְלָל כְּמַתְאַבְלִים עַל אֲשֶׁר מַת בְּעָוֹנָם וְהוּ וְהַבִּיטָו אַלְיָ אַת וּכוֹ שְׁהָוָא עַם אֲשֶׁר דָקָרוּ הַמּוֹטָל לְפָנֵיהֶם : וְלְמַעַן תָגָרֶר הַכְפָרָה בְּמִתְתָהוּ צָרִיךְ יִבְנֵו וַיְסִפְרוּ עַלְיָוָן כָּן וְסִפְדוּ עַלְיָוָן כְּמַסְפֵד עַל הַיְהִיד וְהַמְּרָא וּכוֹ וְאָמַר שִׁיפְלִגְנוּ כָל כָּךְ כְּמַסְפֵד הַדְרִימָן כּוֹ כְּתַרְגּוּמוֹ שְׁהָוָא כְּמַסְפֵד אָחָב בָן עַמְרִי דְקַטֵּל יִתְהָה הַדְרִימָן בָן טְבָרִימָן וּכְמַסְפֵדָא דִיאַשְׁיָהו בָר אַמְוֹן דְקַטֵּל יִתְהָה פְרָעָה חַנְרָא בְּבָקָעָת מְגִידְוָן וְלְהִיוֹתָו כְפָרָה עַל כָּל יִשְׂרָאֵל אַנְשִׁים וּנְשִׁים עַל כָּן כָּל מִשְׁפָחָה וּמִשְׁפָחָה יִסְפְּדוּהוּ וּמִפְנֵי הַצְנִיעָוָן יִהְיָה בְּכָל מִשְׁפָחָה נְשִׁיהָ לְבָד כָּמו שָׁאָמְרוּ זָל : "And it shall come to pass, and so forth. He says that he shall seek to destroy all the Gentiles; and that there may be no impediment arising from any sin or iniquity to be found in Israel, he therefore says : And I will pour out upon the house of David the spirit of grace, or of favour, in the eyes of those who may have it in their power to bring accusations against Israel ; as also the spirit of

supplication, so that they may know how to supplicate before their Maker to have mercy upon Israel; that there may be nothing to prevent him from destroying all those Gentiles that may come against them. Moreover, says he, I will do a third thing; and that is, that they shall also look up to me; that they shall lift up their eyes to me with perfect repentance, on their seeing him whom they had pierced ; that is, the Messias ben Joseph, according to what our Fathers of blessed memory affirm of him; that he shall take upon himself all the expiations of Israel, and shall be then slain in the war, to make a vicarious atonement for them; as it will be reputed the same thing as if Israel had pierced him; because, on account of their sin, he dies. Therefore, in order that it may be imputed to them for a perfect atonement, they shall perform repentance, and shall look up to Jehovah, blessed be he; as it is declared that, besides himself, there is none else to pardon ; whilst they shall mourn and lament over him that is dead by reason of their iniquity. Such is the purport of the words, *And they shall look up to him with*, and so forth; that is, together *with* him whom they have pierced ; who shall be lifted up or elevated before them. Further, in order that the atonement by his death may be complete, it is necessary that they weep and mourn over him; and therefore it is said, *And they shall mourn over him with the mourning for an only*

son ; and there shall be sorrowing, and the rest : yea, he saith, that they shall carry it to as great an excess, as was carried the mourning of Hadrimon, and so forth ; that is, according to the Targum of it, as was the mourning of Ahab, the son of Omri, whom Hadrimon, the son of Tabrimon, killed ; and as was the mourning of Josiah, the son of Amon, whom Pharaoh, the Lame, slew in the valley of Megidon. Since, moreover, he shall be an atonement for all Israel, for men as well as women, therefore every family shall mourn for him ; and, for the sake of modesty, their wives in each family shall be apart by themselves, as say our Fathers of blessed memory.” R. Isaac Abarbinel, after noticing the glosses of Jarchi and Kimchi, postpones them to that which makes the Messias the subject : *

וַיֹּוֹתֶר נָכַן לְפִרְשׁוֹ עַל מֶשֶׁיחַ בֶּן יוֹסֵף כְּמוֹ * שְׁפִירְשׁוֹ רֹזֵל בְּמִסְסָרָה לְפִי שְׁהָוָא יְהִי אִישׁ גָּבוֹר חִיל מִשְׁבַּט יוֹסֵף וַיְהִי שֵׁר צְבָא הָ בָּאוֹתָה מִלְחָמָה בְּרָאשׁוֹנָה וְהָוָא יָמֹת בָּאוֹתָה מִלְחָמָה : “ But it is more proper to expound it, of the Messias ben Joseph, like as our Rabbies of blessed memory have expounded it in the Massecheth Succa ; for he shall be a man of heroism and prowess, of the tribe of Joseph ; and at the first he shall be the captain of the host of Jehovah in the war ; but shall die in the war.” In like manner, R. Menasseh ben Israel, though at the first he ex-

* Com. in loc.

pounds it in a similar way with Jarchi, Kimchi, and Lipman, yet, in the conclusion, concedes that it may very properly be understood, of the Messias ben Joseph, as applied by the Fathers.

The terms of this prophecy, in general, are void of ambiguity ; and, if we except the particles, **את אשר**, have given rise to no controversy. Besides the reasons already stated against their being rendered in any other way than as the relative, *him, whom*, I would further remark, that R. Menasseh ben Israel has thus translated the text into Latin :* *Et aspicient me quem transfixerunt, And they shall behold me, whom they have pierced* ; which, coming from a Jew of no less learning than candour, affords the most satisfactory testimony of the correctness of the present version ; as well as demonstrates, at the same time, the unsuccessful attempts of all the Jewish commentators to reconcile this extraordinary language with any other occurrence than the incarnation and crucifixion of the Son of God. To the objection started by R. Lipman, that, to expound the person pierced, consistently, of Jehovah, it should have been written afterwards, not **עליו**, *over him*, but **על**, *over me*, I would immediately reply, that this sudden and abrupt change of person, as every Jewish critic cannot but know, is in the highest style of Hebrew prophecy ; and that, if even there were

* *De Res. Mort.*, Lib. ii. p. 286.

authority for reading **עלין**, as well as **על**, the latter, as being the more idiomatic, would still deserve the preference.

The prophecy itself I wish to be considered, not merely with Alshech, as a prediction that the King Messias should be pierced and slain, as an atonement for the people ; but as a development of the mystery, that the suffering MESSIAS should be no other than the METATRON, the LAW, the WISDOM, or the WORD of Jehovah incarnate ; the very ground and pillar of the Christian faith.

CHAPTER III.

In the same prophet we find another singular prediction, in which not only the death and sufferings, but also the divine nature and pastoral office of the King Messias, are fully and distinctly set forth : *

הָרַב עֹרֵי עַל רְעֵי וְעַל גָּבָר עַמִּיתִי נָאֵם יְהוָה צְבָאות
הַקְרֵב אֶת הַרְעָה וְתַפְצִין הַצָּאן וְהַשְׁבֵתִי יְדֵי עַל
הַצָּעֲרִים : וְהִיֵּה בְּכָל הָאָרֶץ נָאֵם יְהוָה פִּי שְׁנָים בָּה
יִכְרֹתָו יָגֹעַ וְהַשְׁלִישִׁית יוֹתֵר בָּה : וְהַבָּאתִי אֶת הַשְׁלִישִׁית
בָּאָשׁ וְצְרָפָתִים כִּצְרָפָת הַכְּסָפָה וּבְחַנְתִּים כִּבְחַנְתִּים אֶת הַוּבָב
הַוָּא יִקְרָא בְּשָׁמֵי וְאַנְּיָ אָעֵנָה אָתָּו אָמַרְתִּי עַמִּי הַוָּא
וְהַוָּא יִאמֶר יְהוָה אֱלֹהִי : "Awake, O sword, against
my shepherd ; and against the hero, my fellow,
saith the Lord of hosts. Smite the shepherd, and

* Zech. xiii. 7.

let the flock be scattered; and I will turn my hand against the small ones. And it shall be throughout all the land, saith the Lord, that two parts out of three shall be cut off, and expire; but the third part shall be left in it. And I will bring the third part through the fire; and I will purify them, as they purify silver; and will prove them, as they prove gold. He shall call upon my name, and I will answer him; I will say, He is my people; and he shall say, Jehovah is my God." Before I proceed to furnish, on this interesting prophecy, the various glosses of the Jewish expositors, it may be proper to premise, that the SHEPHERD, here mentioned, is not to be confounded with that evil and wicked Shepherd, described in a preceding chapter, as having neglected and abandoned the flock, against whose arm and right eye the sword is invoked, whose arm is to wither, and whose right eye is to be darkened; as they are represented under widely different forms,— the one having his crimes and faults minutely depicted; the other being honoured by the mouth of Jehovah with the dignified appellations of the SHEPHERD and the FELLOW HERO of Jehovah; and who, being a righteous prince, appears to be suddenly and purposely removed out of the way, in order that the people may be chastised and punished according to their deserts. This I notice, not that I have anywhere seen amongst the Jewish commentators

the least inclination to identify the two characters; but because that being an interpretation into which some unguarded readers might be apt to slide, I have, therefore, briefly adverted to the impropriety of adopting it.

The Jewish divines vary much in their application of the prophecy. Some, as Aben Ezra and David Kimchi expounding it of the wars which, they believe, will take place in the days of the Messias ben Joseph, regard the Shepherd and Fellow Hero of Jehovah as the Gentile sovereign who, at that time, shall have the dominion over the people of Israel; and who, therefore, is ironically styled the Fellow of Jehovah, because he will imagine himself on an equality with the Almighty himself. But others, as Jarchi and Alshech, though they would expound the events of the latter redemption, do not admit of any irony in the use of the expressions, **MY SHEPHERD**, and **MY FELLOW HERO**, but expound them of the prince—whether Jew or Gentile, I cannot discover—whom Jehovah shall have appointed to take care of his flock, and who, therefore, is called **HIS SHEPHERD**, and **HIS FELLOW**, because he has the like charge with himself; the same being servants to him who are likewise the servants of Jehovah; and this, certainly, of the two, is by far the more rational and probable interpretation.

The grand and prevailing mistake, however,

which runs through all these comments, is, that they include in the terms of the prediction the destinies of the Gentiles as well as the fortune of the Jews; whereas nothing can be more apparent than that, in this place, there is not the least allusion to the fate of the Gentiles; that the two-thirds which should be cut off and die, and the third which should be left in the land,—that is, in the land of Israel,—are the thirds of the Jewish people only; and, consequently, that the Shepherd and Fellow of Jehovah, here mentioned, must of necessity be some righteous king or potentate of Israel, who was to be smitten and taken off before their expulsion from the holy land. For this, if no other argument could be adduced, it would be sufficient to remark, that in the subsequent *pasuk*, where the Lord promises to refine and prove the remaining third part, instead of saying in the plural, *They* shall call upon my name, and I will answer *them*, and the rest, it is said in the singular, *He* shall call upon my name, and I will answer *him*; I will say, *He* is my people, and he shall say, Jehovah is my God: a style of speech, on no occasion, used of the Gentiles; but only of the children of Israel. If, then, this third remaining part cannot properly be expounded of any other than the Jewish nation, it must be highly absurd not to expound of them, also, the two-thirds which should be cut off and die in the land, together with the

Shepherd and Fellow of Jehovah, whose death was to precede the dispersion of his flock. But we know that the Jews have been dispersed, and made to wander, as a remnant upon the earth, ever since the conquest of their country by the Roman arms ; and, as this must be considered as the accomplishment of the latter part of the prediction, we may rest assured, that the smiting of the Shepherd, which is the first part of the prediction, must have long since received its completion, and refer to an event which is already past. That it is capable of being expounded of the Messias ben Joseph, we have the testimony of R. Isaac Abarbinel, who has applied the Shepherd and Fellow of Jehovah in three ways ; first, to the ruler of the people, whoever he may be at the time ; secondly, to Mahomet and Jesus of Nazareth, of which more hereafter ; and, thirdly, to the Messias ben Joseph :*

והואפּן הַשְׁלִישִׁי מְהֻפּרּוֹשׁ הוּא שָׁאמֵר רֹועֵי גָּבָר עַמִּיתִי
 עַל מָשִׁיחַ בֶּן יוֹסֵף וּמִפְנֵי שִׁיחָרָג בְּמִלְחָמֹות הַאֲוֹמָות כְּמוֹ
 שְׁנוּכָר לְמַעַלָּה לְכָן יִשְׁנַן הַשֵּׁם בְּרַק חַנִּיתּוּ עַל הַאֲוֹמָות
 לְנִקּוּם נִקְמָתוֹ וְלֹזָה אָמַר חַרְבַּ עֹורי כְּאֵלָיו הַשֵּׁם קָרָא
 לְחַרְבַּ וּלְנִקְמָה שִׁיעִיר וַיַּעֲוֹרְרוּ עַל הָאֹיְבִים בְּסַבַּת הַרּוּם
 מָשִׁיחַ בֶּן יוֹסֵף שֶׁהָיָה רֹועֵה צְאָן הַשֵּׁם וְהִיא כַּפִּי צְדָקָתוֹ
 וְשְׁלִימָתוֹ גָּבָר עַמִּיתִי וּכְיוֹן שְׁהָנוּיִם הַרְגָּנוּ אֶת הַרְוּעָה
 תָּבָא חַרְבַּ הַ וְתָכָה אֶת הַרְוּעָה רַל כָּל רֹועֵה וְרֹועֶה
 מַהֲוֹמָות וּמַלְכֵיכֶם כִּי עַל הַרִּיגָת אָוֹתוֹ רֹועֵה יִשְׂרָאֵל
 יִהְרָגֵל רֹועֵה מַהֲנוּיִם הַרְמָם וְתַפְצִינָה הַצְּאָן כִּי בְמֹות

* Com. in loc.

הרוועים שלם כל הצאן והם האומות אשר תחתיהם לא תהיה להם תומה וכבר שיד השם ומכתו תבא בעצם וראשונה על האומות והעמים שהיו מצערם ומציקם לישראל בגולותם כי לפי מה שעשו לישראל בן תבא עליהם צורה וזכקה והוא אומרו והשיבו ידי על הצעירם ומפני שהמלחמה היהת על ארמת הדרש בין הנוצרים בני אדם ואנשיו המורה והצפן בני ישמעאל כמו שזכרתי פעמים ויהיו שמה גם בן עדת בני ישראל שם אם בן שלש כתות מהאמונות אדם וישמעאל וישראל שביהם נכללים רוב גוי הארץ לבן אמר והיה בכל הארץ ר' בכל ארץ ישראל שם יתקבזו למלחמה פי שנים ר' לשתי אומות יכרתו יגעו ואולי אמר יכרתו על כת היישמעאלים שתברת המשלה שהיה להם על ארמת הקדרש ועל בני אדם אמר יגעו לפי שם יפלו ימותו כולם באויה מלחמה ובמנפה אשר יגוף ה' והשלישית יותר בה שהיא אומת ישראל שבערך שת האומות האחרות תהיה היא שלישית והם יותרו בארץ ההייא וירושה וגם להם יצורף השם כצורף את הכסף וכן יסיר מתוכם המורדים והפושעים כמו שאמר יחזקאל וברותי מכם גוי ועל הוצאות שיבלו או אמר והבאתי את השלישית באש כי הוא באש מצורף וכבר דרשו בזה הדרך הכתוב הוה בתנומיא אמרו והשלישית יותר בה אלו ישראל שם בני שלשה אבות בני יעקב שהוא שלishi לאבות דבר אחר שאין מתישבין בארץם אלא בנאלה שלישית נאלה ראשונה זו יציאת מצרים נאלה שניית זו נאלה עורה נאלה שלישית אין לה הפסק ועל ישראל עצמו אמר והבאתי את השלישית באש שהוא רמו לצרו העצמו שיבלו אחרי הנבואה הوات בגולותם הארץ ונם בומן קבוץ הגלויות וחבל

המשיח והוא אמרו כאן וצופתים כצروف את הכספי
ובחננים כבazon את הוהב עד שישראל ישב אל אלהיו
זה אומרו הוא קרא בשמי ואני ענה אותו אמרתי
“*עמֵי הִיא וְהִיא יֹאמֶר הָאֱלֹהִים* :” The third way in which it may be expounded, is to understand the expressions, **MY SHEPHERD**, and **MY FELLOW HERO**, of the **Messias ben Joseph** ; and seeing that he shall be slain in the wars of the **Gentiles**, as was mentioned above, therefore the Lord shall whet the point of his spear against the nations to avenge his death. For this reason he says, *Awake, O sword* ; as though **Jehovah** were invoking the sword and vengeance to rouse up and awake against the enemy, because of the murder of the **Messias ben Joseph**, who fed the flock of **Jehovah**, and who, with respect to his righteousness and perfection, was the **Hero**, his **Fellow**. But, when that the **Gentiles** shall have slain the **SHEPHERD**, the sword of **Jehovah** shall come forth, and smite the **shepherd**, that is, every **shepherd**, whatever, of the nations, together with their kings ; for, on account of the murder of the **Shepherd of Israel**, every **shepherd** from amongst these **Gentiles** shall be killed and slain. Moreover, the flock shall be dispersed ; for, on the death of the **shepherds**, every one of their flocks, that is, of the nations under their sway, shall not raise their heads again. He affirms, too, that the hand of **Jehovah** and his infliction shall strictly proceed, first of all, against the nations and

the peoples who may have afflicted and persecuted Israel during their captivity; for, according to what they did unto Israel, so shall there come upon them afflictions and persecutions; and this is the purport of the words, *I will turn my hand against the small ones.* But, because the war will take place in the holy land between the Christians, who are the children of Edom, and the men of the East and the North, who are the children of Ishmael or the Mahometans, as I have repeatedly observed; and as the congregation of the children of Israel will likewise be there, who will thus make up three sorts of religious professors, Edom, Ishmael, and Israel, in whom are comprised a majority of the Gentiles of the different countries of the earth; he therefore says, And it shall be in all the land, that is, in all the land of Israel, where they shall be assembled for battle, that two parts, to wit, two nations, shall be cut off and expire: and, perhaps, he may mean the words, *shall be cut off*, of the sect of the Ishmaelites,—that the sovereignty which they exercised in the holy land shall be cut off; but the words, *shall expire*, of the children of Edom, because they shall all of them fall and die in the war, and by the overthrow with which the Lord shall smite them. The third part, however, shall be left in it, that is to say, the Israelitish nation, which, on a comparison with the other two nations, shall be but a third; and they shall be left in the

land, and shall have the possession of it. Moreover, the Lord shall refine them, as they refine silver; and thus shall he put away from the midst of them the rebels and the transgressors, according to the declaration of Ezekiel: *And I will purge from amongst you*, and the rest; and in respect of the afflictions which they shall then sustain, he saith, *And I will bring the third part through the fire*: as he refineth, like the fire. In this manner have the Fathers already expounded the Scripture in the Medrash Tanchuma, where, on the words, *And the third part shall be left in it*, they say, These are Israel, who are the children of three Fathers, the children of Jacob, the third of the Fathers. In other words, the sense is, that they shall not be firmly established in their land, except in the third redemption. The first redemption was the exit from Egypt; the second redemption was that of Ezra; the third redemption has no cessation. But of Israel himself he saith, *And I will bring the third part through the fire*; intimating the sad afflictions which, after this prophecy, they shall have to bear in their protracted captivity, as well as at the time of the gathering of the captivities, and of the pains of the Messias. Such is the purport of the words, *And I will purify them, as they purify silver; and I will prove them, as they prove gold*, until that Israel shall return to his God. This is the purport of the text, *He shall call upon my name, and I will*

answer him : I will say, He is my people ; and he shall say, Jehovah is my God." R. Menasseh ben Israel also asserts, that by some expositors the SHEPHERD here mentioned is expounded of the Messias ben Ephraim.* Sunt qui per pastorem intelligi velint Messiam ben Ephraim, qui occumbet in proelio. *There are some who by the Shepherd would have meant the Messias ben Ephraim, who shall fall in battle.* The exposition of Abarbinel I have given at full length, in order that the reader may see with what palpable difficulty and embarrassment one of the acutest and most learned of the Jewish critics has proceeded to apply this prophecy to future events, by bringing on the stage the three grand divisions of the inhabitants of the earth, to which, in the context and the terms of the prophecy, there is not the slightest allusion. The citation, too, from the Medrash Tanchuma, does not favour, but rather oppose, his positions ; as, there, the three parts are compared to the three redemptions ; and the bringing of the third through the fire appears to be applied, and that with propriety, to the present calamitous afflictions of the Jewish nation ; and, therefore, fully warrants the inference, that the smiting of the Shepherd, the chief matter of the prediction, must long since have taken place.

In regarding the terms singly, and without

* De Res. Mort., Lib. iii. p. 290.

reference to a particular subject, there can arise little or no doubt of their true import and signification. On some of them the glosses of Jarchi and Alshech are well entitled to commendation, and highly worthy of being transcribed. The Sword of Jehovah is defined by Alshech to be the Habitation or the Holy Ghost: **הנה ידוע כי השכינה נקראת חרבו של הקב'ה הנוקמת נקם ברית ועליה נאמר** “Behold, it is a thing well known, that the HABITATION is called the SWORD of Jehovah, which avengeth the honour of the covenant, and of which it is said, The SWORD of Jehovah is full of blood.” The expression, My SHEPHERD, Jarchi explains by, **שר שהפרקתיו על צאן גלוותי** *The captain or prince whom I have appointed over my exile sheep*; and THE HERO, MY FELLOW, by **שחברתיו אליו לשמור צאני כמוני** *The person whom I have associated to myself to keep my flock equally with myself*; than which nothing could have been more correctly and properly affirmed.

The whole of this prediction is highly significant of the godlike nature and transcendant dignity of the Messias, who should have to suffer; and, when united with the two preceding predictions, furnishes fair and adequate grounds on which to erect the belief, not only that the Messias was to suffer, but that he was to suffer as a divine person,—as a god or the fellow of Jehovah; and that, too, as a propitiation for the sins of mankind.

CHAPTER IV.

THE predictions yet remaining to be produced are those which speak of the glorious conquests and final triumphs of the King Messias; and of these the twenty-first Psalm comes the first in order:

למנצח מומור לדוד : יהוה בעז ישמח מלך ובישועתך
 מה יגיל מארד : תאות לבו נתחה לו וארשת שפטיו
 בל מנעת סלה : כי תקדמננו ברכות טוב תשית לראשו
 עטרת פו : חיים שאל מארך נתחה לו ארך ימים עולם
 ועד : גדול כבورو בישועתך הור והדר תשוחה עליו : כי
 תשיתחו ברכות לעד תחרדו בשמחה את פניך : כי
 המלך בטח ביהוה ובחמד עליון בל ימות : תמציא ירדך
 לכל איביך ימינך תמציא שנאיך : תשיתמו כתנור אש
 לעת פניך יהוה באפו יבלעם ותאכלם אש : פרימו
 מארץ התבדר וורעם מבני ארים : כי נטו עליך רעה
 חשבו מומה בל יוכלו : כי תשיתמו שכם במיתיך
 תכוון על פניהם : רומה יהוה בעז נשירה ונומרה נבורתך :

“To the chief musician; a psalm of David. In thy strength, O Lord, shall the king rejoice; and in thy salvation how mightily shall he triumph! Thou hast given him his heart’s desire; and hast not withholden the request of his lips: So it is. For thou shalt anticipate him with the blessings of goodness; thou shalt place on his head a crown of pure gold. He asked of thee life; thou gavest it him; length of days, for ever and ever. Great shall be his glory in thy salvation; honour and

majesty shalt thou lay upon him. For thou shalt crown him with blessings for ever; thou shalt make him glad with joy from thy countenance. For the king shall confide in Jehovah; and in the mercy of the Most High he shall not be moved. Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee. Thou shalt set them as a fiery oven at the time of thine indignation; the Lord in his wrath shall devour them, and the fire shall consume them. Their fruit thou shalt destroy from off the earth, and their seed from amongst the children of Adam. For they intended evil against thee; they devised a plot which they shall not be able to execute. For thou shalt set them as a butt; with thy strings shalt thou take aim at their face. Rise up, O Lord, with thine own strength; we will sing, and praise thy power.” This psalm by the Jewish Fathers is expounded, I believe, exclusively of the King Messias; but by the commentators, of David and the Messias together.

First of all, it is applied to the King Messias in the Talmud, Massecheth Succa, as already cited in another part of this work.* It is likewise applied to him in the Medrash Rabboth: **מלך בז אין פָּלָך בְּזִין עַטְרָה שָׁלוֹ וְהַקְּבָה עַתִּיד לְהַלְבִּישׁ עַטְרָה שָׁלוֹ לְמַלְךָ הַמְשִׁיחָ וּמַהוּ עַטְרָה שֶׁל הַקְּבָה כַּתָּם פּוֹ שְׁנָאָמָר רַאֲשׁוֹ כַּתָּם פּוֹ קְוִצּוֹתָיו תְּלַתְּלִי שְׁחוֹרָוּ כְּעֹזָבָן וּכְתִּיבָּן**

* Vol. ii. p. 162.

† Fol. 97. col. 1.

תשית לראשו עטר פו : The crown of a king of flesh and blood they do not put on another; but Jehovah shall put his crown upon the King Messias. What is the crown of Jehovah? The finest gold; as it is written: *His head is the finest gold; his locks are curled and black as a raven.* It is also written: *Thou shalt place upon his head a crown of pure gold.*" In the Medrash Tillim: * מלך בשר ודם אין לובשין עטרה שלו והקב'ה נתנה למלך המשיח שנאמר תשית לראשו עטרת פו : מלך בשר ודם אין לובשין פורפרייה שלו ומהו הור והדר. "ובמלך המשיח כתיב הור והדר תשוחה עליו : They do not put on the crown which belongs to a king of flesh and blood: but Jehovah giveth it to the King Messias, as it is said: *Thou shalt put upon his head a crown of pure gold.* The purple of a king of flesh and blood they put not on. What is it? Honour and majesty. But it is written of the King Messias: *Honour and majesty shalt thou lay upon him.*" So again, in another place of the same Medrash אמר הק'ב'ה לעתיד לבא אני נתן את † : שניהם למלך המשיח שנאמר כי תקרמננו ברכות טוב : מה כתיב אחריו הור והדר תשוחה עליו : "Jehovah : I will give both these things to the King Messias in the time to come, according to what is said: *For thou shalt anticipate him with the blessings of goodness.* But what is there written after that? Honour and majesty shalt thou lay upon him." In

* Fol. 16, col. 1.

† Fol. 38, col. 2.

לשבחא תושבחתא לדוד : the Targum of R. Jose : " בעשנך יהדי מלך משיחא ובפורךןך כמה ירנן לחרא : רגנת נפשיה יהבת ליה ופירוש ספותיה לא כליתא לעלמיין : אروم תקרמניה ברבן טבן תשוי על רישיה כליל דהוב סנינה : חי עಲמא שאל מנך יהבת ליה נגרא דיוימיא לעלמי לעלמיין : סני יקירה בפורךןך תושבחתא ושבורה תשוי עליו : מטול די תשוניה ברבן לעלמיין תחדרניה בחדרתא די מון קרמך : מטול דמלך משיחא סביר בי ובחרדיא דעלאה לא יזוע : תדבק מחת אידך לכל בעלי דרבך פורענות ימינך תשכח לכל סנאך : תשונון היך אתון נורא לעדני רוגנד " ברגניה יסלאמנון ותיכלנון בעור גהנמ : בניהון מארעא תהובד וריעתהון מבני נשא : מטול דחשילו עליך בישתא חשבו מהשבען בישן ולא יכילונך : מטול דשוויתנו לעמך כהף חד באטוני משכנק תתקן אורחxon קרמיהון : אודקף " בעושנך נשבחא ונדוין בגבורתך : " For praising, a laudatory composition of David. Jehovah, in thy strength shall the king rejoice; and in thy redemption how mightily shall he triumph. Thou hast given him the desire of his soul; and the explication of his lips thou hast not withheld: no, never. For thou shalt prevent him with good blessings; thou shalt set upon his head a crown of pure gold. He asked of thee life eternal; thou gavest it him; extent of days to the ages of ages. His glory increaseth in thy redemption; glorification and honour shalt thou lay upon him. Because thou shalt crown him with blessings for ever; thou shalt cause him to rejoice with the

joy that is from before thee. Because that the King Messias hath affiance in Jehovah; and in the mercy of the Most High he shall not be moved. The blow of thine hand shall adhere to all thine enemies; and the punishment of thy right hand shall find out all that hate thee. Thou shalt set them as a red hot oven at the times of thine anger; Jehovah in his rage shall devour them; and the flames of hell shall consume them. Thou shalt destroy their children from off the earth; and their seed from amongst mankind. Because they plotted evil against thee; they devised wicked counsels which they cannot effectuate. For thou hast set them as one shoulder for thy people; with the cords of thy tent shalt thou direct their ways before them. Be thou exalted, O Lord, in thy strength; we will glory and exult because of thy power." Let the above testimonies suffice to shew, that with the ancient Jewish Fathers this prophecy was expounded exclusively of the Messias.

That it may be applied to the King Messias as well as to David, is admitted by Solomon Jarchi:*

רבותינו פרחו על מלך המשיח ונכון הדבר לפותרו
 עוד על דוד עצמו לתשובת המינים שפקרו בו לאחר
 שלחה את בת שבע אמר מזמור זה: "Our Rabbies have expounded it of the King Messias; but it is very proper to expound it, besides, of David himself, by way of answer to the heretics, who have

* Com. in loc.

erroneously affirmed of him, that after he had taken Bathsheba he composed this psalm." By Aben Ezra, as appears from his words in explaining a certain part of it: * פְּרִימָנוּ חַיּוֹ תָּאַבֵּד לְנַכָּה דָּוד * "Their fruit: the letter, *Tau*, in *Teabbed*, thou shalt destroy, makes the verb to be the second person singular; referring to David or to the Messias; as immediately after it there is written, *For they intended*; the verb, נִטְעָו, *they intended*, being transitive, and having for its object, רָעָה, *evil*, or *wickedness*." By David Kimchi: † נִמְזָרָה וְהַמּוֹמָר עַל דָּוד וְפִי לְדָוד כְּדָלְעֵיל וַיְשַׁׁ אָמָרִי עַל מֶלֶךְ הַמְשִׁיחַ הַמּוֹמָר הָוֶה לְדָוד שָׁאָמְרוּ בָּרוֹחַ הַקּוֹדֶשׁ עַל הַמְשִׁיחַ בָּנוֹ וְהַאֲיָבִים הֵם גּוֹג וּמָגֹג וּמָחְנִיחּוּ שִׁיצְׁדוֹ עַל יְרוּשָׁלָם אוֹ יְהִי לְדָוד עַל הַמְשִׁיחַ כִּי הָוֶה נִקְרָא דָוד כְּמוֹ וְדָוד עֲבָדִי נִשְׁיא לָהֶם לְעוֹלָם: This psalm, too, is meant of David; and the import of *לְדָוד* is *for David*, as above explained. But some expound it of the King Messias; the psalm being entitled a psalm of David, because he composed it by the Holy Ghost on his Son, the Messias; the enemies being Gog and Magog, together with their camp, which shall be destroyed around Jerusalem. Or the title, *of David*, may mean *of the Messias*, since he is called David, according to the text: *And my servant David shall be their prince for ever.*" By Moses Alshech: † יְשַׁׁ פִּרְשָׁו וְהַמּוֹמָר עַל מֶלֶךְ: By

* Com. in loc.

† Com. in loc.

[†] Com. in loc.

המשיח וויש על דוד עצמו ואחשוב יכלול שניהם והוא להורות מעלה מלך המשיח הוא דוד לעתיד על ההוא במלכות עתה : Some expound this psalm of the King Messias, and some of David himself; but I think it includes both, and is designed to set forth the dignity or excellency of the King Messias, who is the same with David, in the time to come; as being above him that is over the kingdom at present." By Solomon Athias, of the Messias only: *

זה המומר אמר דוד המלך על מלך המשיח ולכון כתוב הכל בלשון עתיד ואמר בעזק ישמח מלך המשיח לפיו שנחת לו עזק ובישועתך שתושיע עם ישראל מה ניל מادر עם ישראל אמר מה הרב כמו מה יתאונן אדם כי גבר על חטאיו הרבה יש לו לאדם לחור בתשובה על חטאתיו : This psalm was composed by King David of the King Messias ; and, therefore, he uses throughout, the future tense, and says: The King Messias shall rejoice in thy strength, because thou hast granted to him thy strength; and in thy salvation, because thou shalt save the people of Israel, how much shall he cause to rejoice the people of Israel! He saith, *How*, that is, how much, or how often, as in the text, *How doth a living man complain, a valiant man, on account of his sins*: oftentimes hath a man to return with repentance on account of his sins." There cannot, therefore, remain a doubt that, in considering this

* Commentary on the Psalms, fol. 9, as printed at Venice, in 1549.

psalm a prediction of the victories and triumphs of the Messias, we have the sanction and authority of the writers of the Jewish church.

In considering the terms singly, we find no obscurity of meaning, except in the last verse but one; the leading member of which, in particular, is somewhat ambiguous, and of doubtful interpretation. The gloss of Aben Ezra is : **בעבור היות** **באתנהחטא** **שב** **שכם** **והוא** **כמו** **שכם** **אחד** **וھטעם** **להיותם** **נחברים** **על** **דרך** **וחזרותי** **לھם** **למען** **ימצאו** **ומלת** **תכונן** : **דרך** **קטרה** **כִּי** **הטעם** **תכונן** **הקשת** **בחיציה** : “ Forasmuch as the term, **שכם**, *a shoulder*, is accompanied with the *Athnach*, it refers to what precedes, and imports, as it were, *one shoulder*; the sense of which is, that, on their being associated together along the road, thou shalt hem them in within a narrow space, so that they may be the more easily found out. But the verb, **תכונן**, *Thou shalt fit or level*, is put elliptically; the sense being, *Thou shalt level the bow with its arrows.*” The gloss of David Kimchi, which in the main accords with that of Jarchi, is to the following effect : **טעם** **למה** **שאמר** **בל** **יוכלו** **הייאך** **לא** **יוכלו** **כִּי** **אתה** **תשים** **אותם** **לחלק** **אחד** **כולם** **שלא** **יהיה** **לهم** **כח** **להתעכב** **עמך** **אלא** **יהיו** **לעבד** **אחד** **כולם** **ואתה** **כונדרם** **במיתריך** **תכונן** **חץ** **במיתריך** **ו תורה** **אותם** **על** **פניהם** **והוא** **על** **דרך** **קטרה** **שחצר** **חץ** **כִּי** **כִּי** **מנhog** **המקרא** : “ This is the reason assigned why he had said, They shall not be able to execute their projects.

How shall they not be able? Because thou shalt set the whole of them for a single portion; so that they shall have no power to obstruct thy people; but they shall all of them become one single slave; whilst thou with thy strings, standing opposite to them, shalt fit thine arrows to thy strings, and shalt shoot them on their face; the speech being elliptical, and *thine arrows* understood; for such is the usage of the sacred style.” Hence it appears, that, according to Aben Ezra, and others, the term, שְׂכָם, *shoulder*, is to be taken as a metaphor for a single protuberance, mark, or butt to shoot at; and, in sense, is closely connected with what follows; whereas, according to Kimchi and those who coincide with him, it is to be taken in a servile acceptation, for that which has a load to carry, and stands connected with what precedes rather than with that which follows it. In the Jewish controversy, it is of no manner of importance in which of those two ways the verse should be interpreted; though, in my own translation of it, as the reader may see, I have adhered to the former of them.

It is scarcely necessary to observe, that amongst other exalted and dignified attributes, here ascribed to the Messias, the sovereignty of the world, the accomplishment of his own pleasure, and the eternal duration of his life, are particularly mentioned, as descriptive of his character.

CHAPTER V.

THE hundred and tenth psalm is a similar prediction of the conquests and triumphs of the King Messias :
לְדוֹד מָוּמָר נָאָם יְהוָה לְאָדָנִי שְׁבַלִּימָנִי עַד אַשְׁתִּית :
אִיבִּיךְ הַדָּם לְרִגְלֵיךְ : מַתָּה עֹזֶק יִשְׁלַח יְהוָה מִצְּיוֹן רְדָה
בְּקָרְבָּךְ אִיבִּיךְ : עַמְקָ נְדָבֹת בַּיּוֹם חִילֵךְ בְּהַדְרֵי קְדָשָׁ מְרַחֶם
מִשְׁחָר לְךָ طָל יְלָתְךָ : נְשָׁבָע יְהוָה וְלֹא יִנְהַם אַתָּה
כְּהַז לְעוֹלָם עַל דְּבָרֵתִי מֶלֶכִי צְדָקָה : אָדָנִי עַל יְמִינָךְ מִחְזָן
בַּיּוֹם אֲפֹוּ מֶלֶכִים : יְדֵין בְּגּוֹיִם מְלָא גְּנוּוֹת מִחְזָן רַאֲשָׁה
עַל אָרֶץ רַבָּה : מְנַחֵל בְּדָרְךָ יִשְׁתַּחַת עַל כָּן יְרִים רַאֲשָׁה :
“Psalm of David. Jehovah hath said unto my Lord, Sit thou on my right hand, until I shall have made thine enemies thy footstool. The rod of thy strength shall Jehovah send from Zion ; rule thou in the midst of thine enemies. Thy people shall appear with voluntary oblations on the day of thy power in the beauties of holiness ; from the womb of the morning thou hast the dew of thy youth. Jehovah hath sworn, and will not repent ; thou art a priest for ever, after the manner of Melchizedek. My Lord on thy right hand shall crush kings in the day of his wrath. He shall exercise judgment amongst the gentiles, filling them with carcases, he shall crush the head over the earth severely. He shall drink of the brook in the road ; therefore shall he exalt his head.” That this psalm was penned by David, is apparent from

the title of it: **לדור מומור**, *a psalm of David*; from the Targum of R. Jose, **על יד דור תושבها**, *a psalm or glorification by the hand of David*; as also from the testimonies of R. Lipman and other commentators, who, though they may not expound it of the King Messias, yet readily admit that it was composed by David.

Like several other prophecies which concern the MESSIAS, it has been variously interpreted by the divines of the Jewish church. By some of the Fathers,—by Jarchi, Lipman, and Athias, it is expounded of Abraham; by Aben Ezra and Kimchi, of King David; but by many of the Fathers, as well as by Saadias Gaon, Moses Alshech, and others, it is expounded of the MESSIAS.

That it cannot well be understood of the patriarch Abraham, has been already remarked by Aben Ezra and Moses Alshech; for, surely, Abraham never wielded a sceptre at all; much less was his badge of regal authority ever sent out of Zion, a name not even known in that age of the world; not to mention, that the very circumstances of the psalm having been penned by David, and of its containing predictions only of future events, are wholly incompatible with the supposition that the personage to whom it refers had already subsisted.

The opinion that David himself is the subject, is sufficiently refuted by the consideration that he is

the author, and, consequently, cannot be speaking of himself ; that he did not verify the oath of Jehovah, in being a priest or minister for ever in the manner of Melchizedek.

But, with the *MESSIAS*, these several objections cannot obtain ; as, according to the interpretation of both Jews and Christians, he is made the subject of many predictions in the book of psalms ; is to rule on the hill of Zion ; is to subsist for ever ; and, in every important respect, will fulfil the description of the *LORD*, commemorated in this psalm. In the *Faithful Shepherd* of the *Zohar Gadol*, it is applied to the *Messias ben Joseph* : * *ובני רָא נָא מִי לְאָדָני שָׁב לִימִנִּי רָא צָדִיק לְקַבְּלִיה
מֶשִׁיחַ בָּן יוֹסֵף וְאָמַר לֵיהֶ שָׁב לִימִנִּי דָרְוָעָא דָאָבָרָהּ
בְּגִלּוֹת דִּישְׁמָעָאֵל עַד אֲשִׁית אַוְיכָךְ הַדּוֹם לְרִגְלָךְ* : “ For this reason the Scripture saith, *Jehovah hath said unto my Lord, Sit thou on my right hand : this is the Righteous One near to him, the *Messias ben Joseph*. He saith to him, Sit thou on my right hand, thou arm of Abraham, in the captivity of Ishmael, until I shall make thine enemies thy footstool.” In the *Pirke Abboth* of R. Nathan, it is expounded of the *Messias ben David* : † *אֶלְהָ שְׁנִי בְּנֵי הַיְצָהָר הַעֲוָדִים עַל אַרְזִין כָּל הָאָרֶץ וְהָ
אַהֲרֹן וְמֶשִׁיחַ וְאִינוּ יֹדֵעַ אַיִּזָּה מִהְנָן חַבִּיב כַּשְׁהוּא אָוֶר
נְשַׁבּוּ מִי וְלֹא יְנַחֵם אַתָּה כַּהֲן לְעוֹלָם הוּא יֹדֵעַ שְׁמַלְךָ
הַמֶּשֶׁיחַ חַבִּיב יוֹתֵר מִכְהֹן צָדִיק* : “ These are the two :*

* Vol. iii. fol. 242, col. 2.

† Fol. 9, col. 1.

sons of oil, or the anointed ones, who stand by the Lord of the whole earth. They are Aaron and the Messias; nor does any one know which of the two is the more beloved. But so soon as he saith, *Jehovah hath sworn, and will not repent; thou art a priest for ever above the order of Melchizedek*; one knows that the King Messias is beloved above the priest of righteousness.” In the Medrash Rabboth:*

וְאֹתוֹ הַמְתָה עַתִּיד לְהִיּוֹת בַּיָּד מֶלֶךְ הַמְשִׁיחַ מִהְרָה
בִּימִינוֹ שָׁנָאָמָר מַתָּה עַזְךָ יִשְׁלָחָ יי' מִצְיָן רְדָה בְּקָרְבָּ
אַיִּזְךָ: “This very rod will be in the hand of the King Messias; and may it take place in our own days, speedily, according to the Scripture: *The rod of thy strength the Lord shall send forth from Zion; rule thou in the midst of thine enemies.*” In the Medrash Tillim:†

רַבִּי יוֹדֵן בְּשֵׁם ר' חַמָּא אָמָר לְעַתִּיד †: לְבָא הַקָּבָה מֹשִׁיב מֶלֶךְ הַמְשִׁיחַ לִימִינוֹ שָׁנָאָמָר יי' לְאָדוֹנִי
שֶׁב לִימִינוֹ וְאֶבְרָהָם לְשָׁמְאַלּוֹ וּפְנֵיו מִתְכַּרְכְּמִין וְאָמָר בֶּן
בְּנֵי יוֹשֵׁב עַל הַיָּמִין וְאַנְיָ עַל הַשְּׁמָאָל וְהַקָּבָה מִפְּיָיסָו
וְאָמָר בֶּן בָּנָךְ לִימִינוֹ וְאַנְיָ עַל יְמִינָךְ כְּבִיכּוֹל יי' עַל יְמִינָךְ: “R. Joden, in the name of R. Chamma, said: In the time to come, Jehovah shall cause the King Messias to sit on his right hand, according to the text, *Jehovah said unto my Lord, Sit thou on my right hand*: but Abraham he shall cause to sit on his left hand; and so he will blush, and say: The son of my son is sitting on the right hand; whereas I am sitting only on the left. But Jehovah will

* Fol. 224, col. 1.

† On Ps. xviii. fol. 14, col. 3.

pacify him, and say: The son of thy son is on my right hand ; whereas I myself, if we may so speak, am on thy right hand. *The Lord upon thy right hand*, and the rest.” By R. Saadias Gaon :*

וְאָרוּ עִם עַנְנִי שְׁמֵיאָ כָּבֵר אִינְשָׁ אַתִּי וְהוּ מֶשֶׁחַ צְדִקִּינוּ :
וְעַד עֲתִיקָ יּוֹמִין הַקְּרָבָהִי כְּדֵתְבִּ נָאָם “ לְאָדָנִי שְׁבָ
לִימִינִי וְנוּ : “ *And, behold, there came with the clouds of heaven, as it were, a son of man ; that is, the Messias, our Righteousness. And they brought him to the ancient of days, according to what is written : Jehovah hath said unto my Lord, Sit thou on my right hand*, and so forth.” By R. Moses Haddarshan :†

רִ' בְּרָכִיה בְּשֵׁם רִ' לְוִי פָּתָח וַתֵּן לִי מִן יְשֻׁעָךְ וַיְמִינֵךְ
הַסְּעָרָנִי לְעַתִּיד לְבָא הַקְּבָה מַוְשִׁיב לְמֶלֶךְ הַמֶּשֶׁחַ לִימִינִי
שֶׁן נָאָם יְהֹוָה לְאָדָנִי שְׁבָ לִימִינִי וְאַבְרָהָם יְשָׁב עַל
שְׁמָאָלוֹ : “ R. Berechiah, in the name of R. Levi, thus unfolded the sense of this Scripture : *And thou shalt give me the shield of thy salvation, and thy right hand shall sustain me. In the age to come, the Lord shall cause the Messias to sit on his right hand, according to the text : The Lord said unto my lord, Sit thou on my right hand : but Abraham shall sit on his left hand.*” By R. Moses Alschech, at least, so far as regards the matter of the prediction :‡

הַנָּה אַרְזָל שְׁשָׁאֵל שֵׁם בֵּן נָח לְאַלְיֹזֵר סְפִּרְתִּי אַיְךְ
הַרְגָּ אַבְרָהָם אַרְבָּעָה מֶלֶכִים גְּדוּלִים וְחִילּוּתֵיכֶם וַיֹּאמֶר

* Com. on Dan. vii. 13.

† Com. on Gen. xviii. 1, as cited in the Pugio Fidei.

‡ Com. in loc.

העבָד הוּא כִּי נָאָם הִיא לְאָדָנִי אַבְרָהָם שֶׁבּ לִמְנִי
 וּכְוּ וְהַלְאָ כָּמוֹ וּרְנַחַשְׁבָ אָוּמְרוֹ לְדוֹד מַוּמָר כִּי מָה
 לְדוֹד בָּוּה עַל כֵּן אָחָשְׁבָה עַל פִּי דְרָכָם כִּי מַעֲתָה
 הִיא דָוָד מַתְחָקָ וּבּוֹטָח עַל יִשְׁוּעָת הִיא אֲשֶׁר יַעֲשֶׂה
 לְוּ לְעַתִּיד כִּי הוּא דָוָד הוּא מָשִׁיחָ וּ הוּא בָּמָה
 שְׁכַתּוֹב אַצְלֵינוּ בְּבִיאָר הַתּוֹרָה כִּי אֲשֶׁר נָתַן הָרָךְ
 מַלְכִים הַהֵם הַגְּדוֹלִים בַּיד אַבְרָהָם הַלְאָ הִיא לְרָמוֹ לְוּ
 מָאוּ כִּי כְּכָה יַעֲשֶׂה הִיא לְתַתְּ דָ' מַלְכִיּוֹת הַמּוֹשִׁלִים בִּיְשָׁרָאֵל
 תְּחִת יָדָם לְעַתִּיד כְּמִקְרָא שְׁכַתּוֹב בָּאַדִּין דָקָו כְּחַדְאָ
 פְּרוֹלָא כִּי שָׁהָן דָ' מַלְכִיּוֹת : Behold our doctors of blessed memory assert, that when Shem, the son of Noah, asked Eliezer, saying, Tell me how Abraham slew the four kings and their armies, the servant replied : Because Jehovah said unto my lord, Abraham, *Sit thou on my right hand, until I make thine enemies thy footstool*, and the rest. But is not this, in effect, to discard, as of no authority, the inscription, *A psalm of David* ; for how could David, on that supposition, have any thing to do with it ? In compliance, therefore, with their mode of interpretation, I am of opinion that at this time David was encouraging himself, and cherishing confidence in the salvation of Jehovah, which was going to be wrought for him in the subsequent ages, as David and the Messias are one and the same thing ; and this comports with what we have written in our elucidation of the law. For seeing that the Lord had surrendered those four great kings into the hand of Abraham, it was a certain

token to himself that, in the time to come, the Lord would also proceed to deliver the four kingdoms which now exercise dominion over Israel, into their hand, according to the prediction of Daniel: *Then were broken in pieces, altogether, the iron, the clay, the brass, the silver, and the gold; which are the four kingdoms.*" So again: *

זה אמר לדוד מומור כו' לומר לדוד רואי' לומר על נאם ה' אשר אמר לאדרני אברהם שב לימי עד אשית אוייביך כו' ועוד אמר ה' לאדרני אברהם מטה עזך וכוי' לומר מה שהבאתיך אברהם לזה הנצחון הוא על כי מטה עזך המכבה בעז את העמים ישלח ה' מציון לעתיד הוא מלך המשיח על בן אתה מעתה רדה בקרב אוייביך "This is called a *psalm of* : *Sit thou on my right hand, till I have made thine enemies*, and so forth. Moreover, the Lord said unto my lord, Abraham, *The rod of thy strength*, and so forth; that is, the reason why I have advanced thee, Abraham, to this victory, is, because the Lord in due time shall send forth from Zion the rod of thy strength, which shall smite the nations [with force, namely, THE KING MESSIAS; and, therefore, do thou rule, from this time forward, in the midst of thine enemies; it being a token and proof of what shall happen hereafter." By R. Isaac Jaabets, the author of the

* Ibidem.

והנל כי אולי מומור זה הוא על Torath Chesed : * המשיח ואמ אמר לאדוני אין הכהנה על שהוא אדון על דוד רק הוא עד ואני נסבתי מלבי של המלך אשר יהיה שלי ולא שיאמר שהיה מלך עליו וכמו כן הוא אמר לאדוני שיר לאדון שלי : To me it should seem probable, that this psalm is spoken of the MESSIAS ; and though the writer saith, *Unto my Lord*, the meaning is not, because he is Lord over David, but merely as we read, *I have set my king* ; meaning to say, the king who shall be mine ; and not intending to affirm that he should be a king over himself. So, in like manner, he here saith, *Unto my Lord* ; meaning to say, Unto the Lord who is mine, or who belongs to me." By R. Obadiah Sphorno, in his Commentary on the Psalms : † זה המומר חבר המשורר על המשיח ואמר נאם יי' לאדוני שב לימיini לא תנלה עדין אבל תשב לימיini ומלאכי השתת על שמאל : עד אשית אויביך גוג ומגוג הרים נגליך אמרו והיה כל הנותר מכל הגויים הבאים על ירושלים ועלו מדי שנה בשנה להשתחו למלך ה צבאות : This psalm the singer hath composed on the MESSIAS, and saith : *Jehovah hath said unto my Lord, Sit thou on my right hand* ; that is, Thou shalt no longer be carried into exile, but shalt sit on my right hand, and the ministering angels on my left. *Until I make thine enemies, Gog and Magog, thy footstool* ; agreeably to what the Scrip-

* Vid. in loc. Mikra Gadola, as printed at Amsterdam in 1737.

† Vid. Mikra Gadola in loc.

ture saith: *And it shall come to pass, that all who shall be left of all the gentiles, that came against Jerusalem, the same shall come up from year to year to worship the king, the Lord of hosts.*" The above testimonies may well suffice to shew the very great authority there is for applying this psalm to the MESSIAS, as the subject.

In certain parts we meet with some stubborn ambiguities of language; and of which it would be highly presumptuous in any one, positively, to fix the sense. For instance, the third verse, according to the variety of pauses and constructions of which it is capable, may be translated: "Thy people shall be as so many voluntary oblations on the day of thy power, in the beauties of holiness, from the womb of the morning; thou hast the dew of thy youth;" or, "Thy people shall appear with their voluntary oblations on the day of thy power in the beauties of holiness; from the womb of the morning thou hast the dew of thy youth;" or, the latter part may be rendered, "Thy youth is as dew to thee from the womb of the morning;" or, "Thou hast the dew of thy youth above the womb of the morning," that is, more abundant than the womb of the morning; and in every one of these ways, not to mention others, we find the words interpreted by different expositors. In some of the terms and expressions, also, there arises an equal degree of uncertainty;

as, whether by **חילך**, *thy power*, we are to understand an extraordinary and personal energy of body and mind; or only an external and armed force: whether by **הדרי קודש**, *the beauties of holiness*, we are to suppose the holy city, or the sanctuary, or the company of saints and angels: finally, what may be the import of the phrase, **טל ילדהך**, whether construed *The dew of thy youth*, or *Thy youth is as the dew*. In short, this verse has ever appeared to me to be one of the most difficult passages of the whole Bible; and, though I have here furnished what may be well received as a very convenient sense, it is not to be dissembled that, in my Fifth Letter to S. M. the Jew, printed in the third volume of the Jewish Repository, I have translated and explained it somewhat differently; owing, as the reader may justly suppose, to the obscurity and uncertainty of the text itself.

The expression, **על דברתִי מלכי צדָק**, which I have translated *After the manner of Melchizedek*, is likewise of very doubtful import. Jarchi and Aben Ezra expound it by **על פקודת**, or **על מנהג**, *according to the order or rule of Melchizedek*; and in this I have followed them. R. Moses Cohen and David Kimchi expound it by **בעבור שאתָה מלֵך צדָק**, *Because thou art a king of righteousness*; or, **על דבר שאתָה מלֵך צדָק**, *For the reason that thou art a king of righteousness*. R. Obadiah Sphorno by

על התורה והמצוות אשר כתבתי לההורותם מלכי צדק,
According to the law and the precept, which I have written, in order to be inculcated by the king of righteousness. But others again, as Kimchi remarks, have explained it by, על הדבר שדיבר מלכי צדק
According to the word which Melchizedek spake. Nor ought the Targumist to be forgotten, whose paraphrase is, קים י' ולא יתוב ראנת מהני לרבא, כי
לעלמא ראתי בניין וכותא דחויתא מלך כי
The Lord hath sworn, and will not repent ; Thou art constituted the governor of the world to come by reason of the merit that thou art a righteous king ; agreeing, as we see, with the glosses of Moses Cohen and David Kimchi.

The words, **ארץ רביה**, present another difficulty ; whether with Jarchi, Aben Ezra, Athias, Sphorno, and others, we ought to make, **רביה**, agree with, **ארץ**, as an adjective, and so expound this spacious land either of Judea, Chaldea, Egypt, Persia, or the Roman empire ; or whether, with R. Moses Cohen and others, we are to take, **רביה**, for a proper name, preceded by, **ארץ**, in regimen ; and so to be rendered, both together, *The land of Rabba*, that is, of the chief city of the children of Ammon, which, together with their king, was captured and sacked by David and his followers ; or whether, with Kimchi and others, we are to regard, **רביה**, merely as an adverb, expressing some degree of excess in that verb, to which it is appended as a circumstance.

To me this last mode of construction appears the most eligible, and comes to us strongly recommended, in that it is an idiom of the language. Thus we read, **לֹא אָמוֹת רְבָה**, *I shall not be moved greatly* ; **אֵל נָעֹרֵץ בְּסָוד קְדָשִׁים רְבָה**, *God is to be feared in the assembly of the holy ones exceedingly* ; **כִּי אָעָרֹזֵץ הַמּוֹן רְבָה**, *For do I fear a multitude greatly* ? **מְחַזֵּן רָאשׁ עַל אָרֶץ רְבָה**, *He shall bruise the head over the earth severely*. In all these instances, the particle, **רְבָה**, is nothing more than an adverb ; and invariably concludes either the sentence or the member.

Notwithstanding, however, these and other perplexities of construction, on the whole, the psalm is a plain and evident declaration that the King Messias shall finally triumph over all his adversaries ; and that, until this be consummated, his throne shall be in heaven, at the right hand of Jehovah. That to be at the right hand of Jehovah, is to be in heaven, is the attestation of the Jewish Fathers, who assert, that even to be on the left hand of Jehovah is also to be in heaven ; only, that those who are on his right are there for the pleading of good deserts ; but those on his left, for the pleading of the contrary.

CHAPTER VI.

IN the book of the prophet Daniel, we have a most extraordinary prediction of the King Messias being placed at the right hand of the throne of God, and of his having there assigned to him the universal and supreme dominion over the nations of the earth: *

זהה היה בלילה וארו עם ענני שמייא כבר אנש
אתה הוא ועד עתיק יומייא מטא וקדמויה הקרבוי :
וליה יהב שלטן ויקר ומלכו וכל עממיא אמייא ולשניא
לה יפלחון שלטנה שלטן עלם די לא עדי ומלכotta די לא
תתחבל : “I saw in the visions of the night, and, lo, there came with the clouds of heaven, as it were, a son of man ; and he drew near to the Ancient of days, and they brought him before him. And there were given to him dominion, and glory, and a kingdom ; and all nations, peoples, and languages, shall worship him : his dominion is an everlasting dominion, which shall not pass away ; and his kingdom is a kingdom, which shall never be destroyed.” There are in all but two characters with which the Son of Man, here described, can possibly agree ; and, consequently, there are but two subjects of which the prophecy before us can possibly be expounded.

In the divine explanations vouchsafed to Daniel of these visions of the four beasts, or pagan empires,

* Dan. vii. 13.

and of the one like a son of man brought to the Ancient of days; the saints of the Most High, or the Jewish people, appear to be designated under the title or appellation of the Son of Man ; as immediately after the mention of the four beasts, we read, *But the saints of the Most High shall take the kingdom, and shall possess the kingdom for ever, even for ever and ever.* And again, *I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High ; and the time came, that the saints possessed the kingdom.* So again, *And the kingdom and dominion, and the vast empire under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an eternal kingdom, and all dominions shall worship and obey them.* To Aben Ezra these several declarations of the Scripture appeared so clearly to illustrate the prophecy before us, that he has not hesitated to expound the *one like a son of men*, of the holy people, or Israelitish nation ; and R. Lipman, in particular, is highly indignant at our Christian expositors for having applied it to their Christ; when the very angel himself has applied it to the people of the saints of the Most High, that is, to his own countrymen, the people of God.

Notwithstanding, however, this very reasonable ground for regarding the Jewish people only as

the subject of the prophecy, the arguments for understanding it of the **MESSIAS**, are so cogent, that it has been uniformly expounded of him by the great body of Jewish commentators. The fact is, that wherever the prophets foretell or describe the advent and kingdom of the **Messias**, they, at the same time, either predict or insinuate the restoration of the Jewish polity; and, on the other hand, wherever they speak of the redemption and salvation of Israel, and of their return to the holy land, they, at the same time, either foretell or insinuate the coming of the **Messias**, under whose everlasting sceptre the twelve tribes of Israel shall again flourish in their native land, and realize all those sublime predictions which are everywhere spoken of them throughout the volumes of the Old Testament. Hence, in the expositions of R. Saadias Gaon and R. Solomon Jarchi, these two subjects of the King **Messias** and the Jewish people are neither of them admitted to the exclusion of the other in the prediction; but, whilst the one contrasts the symbol of *a son of man* with those of the four beasts in honour of Israel, the other expounds the eternal kingdom, mentioned by the angel, of the kingdom of the **Messias**; thus equally applying to both the matter of the prediction, without deviating from the received opinion, that the **Messias** alone, and no other, is the Son of Man here depicted in the vision.

I have already observed that, by the great body of the Jewish commentators, ancient as well as modern, this prophecy is expounded of the King Messias. First of all, it is evidently applied to him in the Zohar : *

דעתך יעקב מאביו ושריו עלייה כל אינון ברכאנ ואתקיימו בה ובבנוי לעלם ולעולם עליין . מאינון אתקיימו בהאי עולם וכלהו יתקיימן לומנא דמלכא משיחא . כדין יהן ישראל גוי אחד בארץ ועם אחד לק"ה ה"ה ועשיתם אותם לנו אחד בארץ . וישלטו עלילא ותתא . רכתי וארו עם עני שמייא כבר אינש אתי דא מלכה משיחא רכתי וביומיהון ד' מלכיא אינון יקים אלה שמייא מלכו לנו . ועל דא בעא יעקב דיסתלקון ברכוי לההוא ומנא דאתה ולא נטל לנו לאלהר : "For Jacob was blessed of his Father, and all those blessings rested upon him ; and they were fulfilled in himself and in his children, for ever and ever. Some of them have already obtained in this world ; and all of them shall obtain in the time of the King Messias. Thus, Israel shall be one nation in the land, and one people unto the Lord, agreeably to what is written : *And I will make them one nation in the land.* And they shall exercise sovereignty above and below, according to what is written : *And, behold, there came in the clouds of heaven one like a son of man :* This is the King Messias, agreeably to the Scripture : *And in the days of those kings the God of heaven shall establish a kingdom,* and so forth. For this reason

* Vol. i. fol. 145, col. 2.

Jacob prayed that his blessings might extend to the time to come; and did not apply them forthwith." By the Fathers in the Medrash Rabboth : *

מלך המשיח מניין רכתי וירד מים ועד ים זמנחר עד אפס ארין . באリン מניין רכתי וישתחוו לו כל מלכים כל גוים עבדוהו . ואומר וארו עם ענני שמיא וגומר . וליה יהיב שלטן וגומר . ואבנה ר' מהת לצלמא חות לטור רב ומלהת כל ארעה : " The King Messias whence proved to be such a ruler ? From the text : *And he shall rule from sea to sea ; and from the river to the ends of the earth.* Whence proved to be a ruler over the land ? From the text : *And all kings shall worship him ; all nations shall serve him.* The Scripture also saith : *And, lo ! there came in the clouds of heaven, and the rest ; And there was given to him dominion, and so forth ; And the stone, which broke the image, became a great mountain, and filled all the land.*" By R. Saadias Gaon : †

וארו עם ענני שמיא כבר אינש אני והוא משיח צדקינו והלא כתוב על משיח עני ורוכב על המור אלא יבוא בענוה כי לא יבוא על סוסים בנאות ואשר כתוב עם ענני שמיא והנה עם ענני השמים הם מלאכי צבא השמים וו היא רוב הגדולה שיטן הבורא למשיח ככתוב עם ענני שמיא או הוא נדול במשל בן עתיק יומין לבושיה כתול חיר וישער רישיה כעمر נק כמשלי בני אדם : ועד עתיק יומין הקרבוני . כדרכתי נאם " לאדרני שב לימיini וגוי : וליה יהיב שלטן . שיטן לו שלטנות ומלכות ככתוב ואני נסhti מלci וככתב ויתן

* Fol. 209, col. 4.

† Com. in loc.

עוֹלָמָנוּ וַיַּרְא קָדוֹם מִשְׁיחָו וְלֹא חָסָר מִלְכָוָתוּ וְלֹא
 תָּשַׁחַת עָדִי נִצָּחָה נִצָּחִים : “And, lo ! with the clouds of heaven there came one like a son of man : this is the Messias our Righteousness. But is it not written of the Messias, *Poor and riding upon an ass?* Doubtless he will come with humility ; as he will not come on horseback, in pride and state. Then, as to what is here written, *With the clouds of heaven*, to wit, the angels of the host of heaven ; that is to be understood of the great honour and majesty which the Creator shall bestow upon the Messias, according to the words, *With the clouds of heaven* ; as he shall then be great : all which is expressed figuratively. So likewise, *The Ancient of days, his garment as white as snow, and the hair of his head as pure wool*, are all of them figurative expressions. *And they brought him to the Ancient of days* ; according to the text: *The Lord said unto my Lord, Sit thou on my right hand, and the rest. And there was given to him dominion* ; meaning, that he shall give to him dominion and a kingdom, according to the text: *But I have set my king.* So again it is written, *And he hath given strength to his king, and hath exalted the horn of his Messias* ; and his kingdom shall neither disappear, nor waste away to all eternity.” By Solomon Jarchi : *

כִּבְרָא אָנָשׁ אַתָּה הוּא מֶלֶךְ הַמִּשְׁיחָ : וְעַד עֲתִיק יּוֹמִיא
 שָׁהִיה יוֹשֵׁב בְּמִשְׁפָט וְדֹן אֶת הָאָוֹמוֹת : מִטָּא הַגִּיעַ וְלֹיה

* Com. in loc.

יהיב שלטון ולאותו בן אדם נתן ממשלה האומות רימה כה'ית וישראל רימה בן אדם על שם ענותני ותמי'י : “ *There came one like to a son of man : this is the King Messias ; To the Ancient of days, who was sitting in judgment, and judging the nations. Came, that is, approached. And there was given to him dominion ; and to this very son of man there was given dominion.* The nations he assimilates to wild beasts ; but Israel, on account of their civilization and perfection, he assimilates to one like a son of man. *Which shall not pass away ; which shall not vanish.* ” By R. Moses Nachmanides : *

והוא אלף הששי כי : ב’ מהלכו ימשלו בו החיותם המלכיות אשר לא ידעו את ה’ ואחרי עשריתו כשעור הנץ החמה ליום יבא הנואל שנאמר בו כסאו כשמש נגידו והוא בן דוד הנעשה בצלם אלהים כדכתיב וארו עם עני שמי’ כבר איןש אני הוה ועוד עתיק יומיא מטא . וקדמויה הקרבוח וליה יהיב שלטון ויקר ומלכו ויהיה זה קי’ח אחר חמשת אלפיים למלות דבר ה’ מפי דניאל ומעט הsofar התמיד ולחת שקוין שוםם ימים אלף ומאותים ותשעים : “ *By this is meant the six thousandth period ; for in its commencement the wild beasts, that is, the kingdoms which know not the Lord, shall exercise therein the supremacy ; but after the tenth part of it, about as long as the sun takes to grow into day, there shall come the REDEEMER, of whom it is written, His throne is as the sun before me ; that is, the*

* Com. on Gen. ii. 3.

the Son of David, who is made in the image of God, according to the text: *And, behold, there came with the clouds of heaven one like a son of man, and he drew near to the Ancient of days, and they brought him before him ; and there was given to him dominion, and glory, and a kingdom.* Now, this shall take place a hundred and eighteen years after the five thousand, so as to fulfil the word of the Lord by the mouth of Daniel: *And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred, and ninety days.*" By R. Bechai:*

ועל קיומ ישראל לעולם אמר אחורי על מלך המשיח
וארו עם ענני שמייא כבר אנש אתי הוה ועד עתיק יומיא
מטה וקדמותי הקרבותיה וליה יהיב שלטן ויקר ומלוון
וכל עמייא אומיא ולשניא ליה יפלחון שלטניא שלטן
עלם דיא לא יעדוי ומלכויותה דיא לא תתחבל : " But of
the perpetual subsistency of Israel, he afterwards
says, speaking of the King Messias: *And, behold,
there came with the clouds of heaven one like a son of
man, and he drew near to the Ancient of days ; and
they brought him before him. And there was given
to him dominion, and glory, and a kingdom ; and all
peoples, and nations, and languages shall worship
him : his dominion shall be an everlasting dominion,
which shall not pass away ; and his kingdom an
everlasting kingdom, which shall never
be destroyed.*" By R. Joseph ben Jechia : †

* Com. on the Pentateuch, fol. 208, col. 2.

† Com. in loc.

וועד ראייתי במראות הלילה להיות המלכות החמישי
 דבר גדול וקיים אמ' בו במראות הלילה כאשר אמרו
 במלכות הדר' כי להשיבו לא כללו במראה מהשלש
 חיota הקורמות והנה עם עני השמים היה בא בן אדם
 ועד היישש הגיע ולפניו הקריבוהו . ואליו ינתן הממשל
 והכבוד והמלכות וכל העמים ואומות ולשונות אליו יעבדו
 וממשלתו ממשלה עולם אשר לא תסור כראשונים
 ומלכותו לא תזוק . והוא מישיח צדקנו אשר יגיע לפניו
 ה' ואלייו הנביא יקרבו לפניו ואליו ינתן הממשל
 לעד ולעולם : *Moreover, I saw in the visions of the night : the fifth kingdom being a great and eternal concern, he says of it, In the visions of the night ; just as he had said of the fourth kingdom ; for, in consideration of its character, he did not include it in the vision of the first three beasts. And, behold, there came with the clouds of heaven one like a son of man, and he drew near to the Senior ; and they brought him before him. And to him shall be given the rule, the glory, and the kingdom ; and all peoples, and nations, and languages shall serve him ; and his rule shall be an everlasting rule, which shall not fall away like the first ones ; and his kingdom shall suffer no detriment ; and this is the MESSIAS our RIGHTEOUSNESS, who shall draw near to the presence of Jehovah ; and Elijah, the prophet, shall bring him before him ; and to him shall be given the dominion for ever and ever."* By R. Abraham Seba :*

וסוד אָרָם הָוָא סָוד מָשִׁיחָה כָּאֹמְרוּ כִּבְרָא אִינְשׁ אָתִי :

* Tseror Hammor, fol. 4, col. 1.

“ The mystery of ADAM is no other than the mystery of the MESSIAS, according to what the Scripture saith: *There came one like a son of man.*”

וְאַחֲרַ הַמֶּשֶׁיךָ עַד סִיפּוֹרֹו: * בָּאָבָרָת לְכָל וְכָל שָׁאָר הַחַיָּה וּבֵיתָה מֶשְׁיחָה נָנוּ עַמְּנָנִי שְׁמַיָּא וּכְוּ: “ But after having continued his narrative of the destruction of each of the other beasts, and of the coming of our MESSIAS with the clouds of heaven, and so forth.” Such is the number of testimonies in support of this prophecy being rightly applied to the MESSIAS; and more than these it were superfluous to adduce.

Though the several terms of this prediction are wholly devoid of doubt and uncertainty, yet, in their illustration of, *עתיק יומיא*, *The Ancient of days*, the Jewish expositors differ. By Aben Ezra it is interpreted of the archangel Michael, the celestial guardian of the Israelitish nation; by R. Samuel Valerius, of the Israelitish nation itself; so called, says he, from their being the most ancient nation in the world: but by the great body of commentators it is freely expounded of the Supreme Being; and with this general sense of the Jewish church I perfectly accord.

In this prophecy of the MESSIAS, the chief thing to be noted, besides the universal dominion allotted to him, is, that equally with the hundred and tenth psalm, it describes him as ascending into heaven,

* Chazon Lemoed, in loc.

as sitting at the right hand of the throne of God, and as there receiving that homage and obedience which are here and elsewhere assigned to him in the writings of the prophets.

CHAPTER VII.

IN the foregoing selection are to be found not, indeed, every single prophecy and special intimation in the Old Testament of the Jewish Messias; but, at least, so many as are amply sufficient to evince the truth of our argument, without having recourse to such as are either of doubtful application, or are irrelevant to the subject. They fairly shew, that the King Messias was to appear in a superhuman character; that he was to restore to mankind those high and immortal privileges which they had forfeited through crime; and that, after having laid down his life for the expiation of all sin and iniquity, as well as introduced into the world the righteousness of ages, he was to ascend into heaven, and there to sit at the right hand of Jehovah till the sway of his sceptre should become omnipotent and universal. To these irrefragable proofs, selected from the holy Scriptures, I shall here subjoin, respecting the same Messias, some extraordinary traditions of the Jewish Fathers, which may serve to demonstrate what exalted

notions they entertained of his dignity and character, and to corroborate the conclusions which I have drawn from the prophecies.

First, let me allege the tradition, that all the prophets did but prophecy of, or unto, the days of the Messias; that is, of the glorious dispensation or kingdom of the Messias: * אָרְחֵיָא בֶּרֶב אָבָא אָרְךָ יְהָנֵן כָּל הַנּוֹבִיאִים לֹא נָתַנְבָּאוּ אֶלָּא לִמְוֹת הַמְּשִׁיחַ אָבָל לְעֹהֶב עַזָּן לֹא רָאָתָה אֱלֹהִים זָוְתָךְ : “R. Chija bar : R. Jeuchanan said, All the prophets did but prophecy of the days of the Messias; but as to the world to come, no eye except thine own, O God, hath seen anything of it.” Nor was this any peculiar dogma of R. Chija and R. Jeuchanan; but was a generally received doctrine with all the writers and expositors of the Old Testament. In every prediction, where there is held forth to the Jewish people any absolute promise of future salvation and prosperity, we are directed by one or more of the ablest commentators to refer these blessings to the kingdom of the Messias. Nay, in all the benedictions of the patriarchs, and more especially in those of Jacob and Moses, we have the authority of R. Abraham Seba for the assertion, that though the future kings of Israel are often glanced at, yet, עֵיקָרָם, *the main subject-matter of them* is remotely of the King Messias, of the four captivities, and of the final redemption to be

* Talmud, Sanhedrin, Per. xi.

effected by his means. Surely, then, to the minds of the patriarchs, of Moses, and of the prophets, the prerogatives of that illustrious personage must have appeared in no ordinary light; whose kingdom they were thus permitted to contemplate at so vast a distance, and whose dispensation of righteousness and grace was finally to prevail, and to overspread the whole earth.

Nearly allied to the above is that tradition in the Bereshith Rabba, as already recited in other parts of this work: that of the six or seven things which were created before the world, one was the name of the Messias, that is, the Messias himself; as those who are in any degree conversant in the style of the Hebrew writers, cannot have failed to remark. The name of the Messias, indeed, is not numbered amongst those pre-existences which were actually created, but only amongst those which were in contemplation to be created before the formation of the world. Nevertheless, the importance of the tradition will still amount to this, that of the final causes of the creation of the universe, the future Messias was one; and that, without his individual existence, the design of the creation would not have been consummated. So much, I think, is admitted in the elucidation of the tradition by R. Judah Levita:*

ומהן מה שנראים בשקר ויתברר ענינם עם מעט עין

* Sepher Cosri, Pars. iii. p. 254.

כמו שאמרו שבעה דברים נבראו קודם העולם נן עדן תורה וצדיקים וישראל וכסא הכבוד וירושלים ומשיח בן דוד : רומה למה שאמרו החכמים תחלת המהשבה סוף המעשה : ונאשר היהת כונת החכמה בבריאת העולם התורה שהוא נוף החכמה ונושאה הם הצדיקים וביניהם כסא הכבוד והצדיקים באמת לא יהיו כי אם מהסנהה והם ישראל : ואין ראוי להם כי אם הסנהה מהמקומות והוא ירושלים ולא יחברים כי אם החשוב שבברואים והוא משיח בן דוד : ואחריהם אל נן עדן . היה בדין שיוושמו אלה ברואים בכח קודם העולם : "There are some of those tropologies which, at the first sight, appear to be false, but of which, after a little consideration, the meaning is plain; as where they say, that seven things were created before the world: the Garden of Eden, the Law, the Righteous, Israel, the Throne of Glory, Jerusalem, and the Messias, the Son of David. This accords with what the philosophers lay down, that what is first in the thought, is last in the execution. Now, since the intention or design of the Wisdom, in the creation of the world, was the Law, which is the body of the Wisdom, there must also be the Righteous to carry it; and amongst these the Throne of Glory. But the Righteous, truly, can only be a part of the peculiar people; and these are Israel. Nor is it fitting that they should have any other than the choicest of places; and that is Jerusalem. Neither ought any one to form them into a society, except he who is the most excellent

in the creation; and that is the Messias, the Son of David. But their latter end, or final destiny, is to go into the Garden of Eden. Those things, therefore, are rightly described, as having been virtually created before the creation of the world.” Hence we learn from the author of the Sepher Cosri, not only that the Messias is the most exalted of created beings, but that, without his subsistency, there could have been no such thing upon the earth as the communion of the saints.

In the same Bereshith Rabba we find repeated oftener than once, in the name of R. Lakish, another very singular tradition: that the Spirit of God, which brooded upon the surface of the waters, is the Spirit of the King Messias : *

אמר ר' ל' ורוח אלוהים מרחפת על פני המים : זו רוחו של מלך המשיח והוא מה דעת אמר ונחנה עליו רוח י"י :

“ R. Lakish said, *And the Spirit of God brooded upon the surface of the waters: this is the spirit of the King Messias, according to the text, And there shall rest upon him the Spirit of Jehovah.*” The same tradition occurs in the Vayikra Rabba, in the Zohar Chadash; and is cited by most of the commentators who have handled this part of the Book of Genesis. It is not, indeed, very easy to determine what R. Lakish would have us precisely to understand by this tropology; or in what sense the Spirit of God is to be regarded as the same

* Fol. 6, col. 3.

with the spirit of the Messias. In one part of the Zohar Chadash,* where the tradition is mentioned, there is added, that as soon as ever this Spirit of the Messias shall brood upon the surface of the waters of the Law, there will be redemption, according to the Scripture: *And God said, Let there be light.* But this is equally obscure with the tradition itself, and adds nothing to our information, except that, in the spiritual world, the Spirit of the Messias is to produce similar effects with those which were produced in the natural world, by the Spirit of God moving and brooding upon the surface of the waters: that is, as in the one case the motion of the Spirit was followed by light being called into existence; so, in the other case, is it to be followed by the appearance of redemption. The author, however, of the Mattanot Chehunna,† following the cabbalists, explains both this and the other tradition of the spirit which brooded, as being the spirit of the first man, on the principles of the metempsychosis; so that the spirit of the Messias shall be no other than the spirit of David and of the first man, who, when created in the beginning, received it immediately from God. But Abarbanel,‡ after having premised that the souls of men are of the same substance with the abstract intelligences, and having cited from the Bereshith

* Fol. 82, col. 4. † On Vayikra Rabba, fol. 156, col. 4.

‡ Com. on Gen. i. 2.

Rabba the tradition before us, concludes with saying, that, by these tropologies, the Fathers merely meant to inculcate what they themselves had received: that the souls were created on the first day; and that, in respect of the essence of the human species, there was, in the first man, the commencement of human perfection; but that, in the Messias, the Son of David, shall be its consummation.

Perhaps, if we advert to the occasion on which it was introduced, we may be able to apprehend its original purport. The dispute in the context is evidently on the dignity and the priority of man, in the scale of the creation. Being compounded of two distinct substances, of matter and of spirit, if we view him only in his corporeal and compound character, his order of time will be the last in the creation; as every thing, whatever, was formed before him, and ought, as such, to take the precedence of him in rank. But, if we view him in his intellectual character, as a spiritual being, capable of subsisting for ever in an unembodied state, like the angels of heaven, his origin may then be carried higher up and farther back than any other thing, whatsoever, that is mentioned in the creation. To prove, therefore, the dignity and the pre-eminence of the human soul, the very spirit of God, which brooded upon the surface of the waters, and which was the principle of life to every thing

created, is maintained by some to have been no other than the Spirit of the first man; but, by R. Lakish and others, the spirit of the King Messias, as a personage of still higher origin and dignity than the first man himself; and on whom alone it is predicted that the Spirit of Jehovah shall abide for ever. Hence, in the words immediately following, and which appear to have been spoken by the same Resh Lakish, it is affirmed, *If man be righteous, they will say to him, Thou didst precede the ministering angels; but, if he be unrighteous, they will say to him, The fly preceded thee:* thus intimating, that, if he shall duly cultivate his moral and intellectual faculties, he will be thought, in the person of the King Messias, to possess a nature approximating nearer to the divine than that of the very angels themselves, and so be anterior to them in point of time; but that, if he shall indulge in bodily and sensual pleasures, he will be thought to have no spirit at all, but to be a perishable being, and to possess less dignity and antiquity of origin than the most contemptible insect. We cannot, therefore, from this tradition of Resh Lakish, understand any thing less than that the spirit of the King Messias, in its essence and properties, is the very same with that spirit of God which infused life into the system of the universe; and, therefore, of divine and eternal extraction.

In the Medrash Vayikra, as well as in the Medrash Ruth Rabba, is the subsequent tradition : *

רַבִּי כָּהּן וַרְבִּי יְהוֹשֻׁעַ בֶּן סִימֹן בְּשֵׁם רַבִּי לְיִ אָמַרְוּ
 לְשֹׁעַבְרַ הָיָה אָדָם עֹשֶׂה מְצֻוָּה וְהַנְּבִיא כְּוֹתֵבָה וְעַכְשֵׁיו
 אָדָם עֹשֶׂה מְצֻוָּה מֵי כְּוֹתֵבָה אֲלֵיכָו וּמֶלֶךְ הַמֶּשֶׁיחַ
 וְהַקְּבָה חֹתֶם עַל יָדֵיכֶם כִּי הָוֶא דְּכַתִּיב אוֹ נְדַבְּרוּ
 יְרָאֵ הָאֵי אִישׁ אֶל רַעַתָּו וַיַּקְשֵׁב הָאֵי וַיִּשְׁמַע וַיְכַתֵּב :
 “R. Cohen and R. Joshua ben R. Simon, in the name of R. Levi, said, In time past a man performed a precept, and the prophet wrote it down; but now, if a man perform a precept, who is there to write it down? Elijah and the King Messias; and Jehovah sealeth by their hands, according to the text: *Then they that feared the Lord, communed one with another; and the Lord listened, and heard, and had it written down.*” “By this tradition,” says R. Isaac Abarbanel, † “the Fathers did not mean to say, that the prophet Elijah and the King Messias actually wrote down things in that book of remembrance which is before the Lord; but that, through their means, every one shall receive a recompense according to his works; whether amongst the living, at the time of the collecting of the captivities, by the hand of the King Messias; or whether amongst the dead, on the day of the resurrection, by the hand of Elijah, the prophet; and, therefore, they refer to them the office of registering, according to the Scriptures.” Now,

* Fol. 174, col. 1.

† Com. on Mal. iii. 16.

with this illustration of the learned Rabbi, few readers, I am persuaded, will feel fully satisfied. The plain and simple purpose of the tropology is to assure the pious performer of the Law, that all his acts are now as duly registered in heaven by the hands of Elijah and the Messias, as they were under the first temple by the hands of the prophets of God : whereas the exposition of Abarbanel, though it is certainly very just in ascribing to the agency of the Messias the rewarding of the righteous according to their works ; yet wholly omits, or rather destroys, the parallel in the tradition between the functions of the prophets of old and the two other illustrious personages. To supply, therefore, this defect, as well as to furnish what I conceive to be a much more literal and lucid explanation of the tradition, I shall lay before the reader the whole of what the learned author of the Zerang Abraham has written on it by way of comment, as it stands in the Medrash Ruth Rabba :*

אליהו כותבה ומלך המשיח והקב'ה חותם על ירידם ה'ה' או נדברו יראי ה' איש אל רעהו וננו פ' אליהו מדבר עם מישיח פ' שכותבם אותו והקב'ה חותם כמש'ה ויקשב ה' וישמע ויכתב בספר זכרון לפני לראי ה' ולהושבי שמו וניל' שוה ה'יא כוונת המדר' והגמ' בממ' מכות בפסוק בשמואל א' סימן י'ב ויאמרו לא עשקבתנו ולא רציתנו וננו ויאמר אליהם עד ה' בכם ועד מישיחו ה'ום כי לא מצאתם בידי מאומה ויאמר עד

* Fol. 33, as printed at Amsterdam in 1720.

יצאה בת קול ואמרה עד והיה קשה לי למא נ"מ
 יצאה בת קול הלא הם עצמם הורו וע"פ דברי ר' י-
 דסכני בשם ר' לוי שאמר כאן לשער היה אדם עשה
 מצוה הנביא כתובה ועבשו אליו כותב ומלך המשיח
 והק"ה חותם על ידיהם אמן כשהנביא עשה מצוה
 שצידך אחר לכותבה שהוא בודאי לא יכתוב על
 עצמו א"כ צידך אליו ומשיח לנתחו והק"ה חותם
 על ידיהם וכן ש晦יד על שמו אל שלא לכה מאומה
 כדאי במ"י אפ"ל קרבן שהקריב בשבילים כמשה ויקח טלה
 חלב היה משלו ואליהם לא היה בימי של שמו אל
 עדין והיה מישיח כותב והק"ה חותם על ידו וו"ש
 שמו אל לישראל ברי"א דקרא ויאמר אליהם עד ה-
 בכם ועד משיחו הימים פ"י מלך המשיח שהוא כותב
 המצוה שארם עשה ויאמר עד פ"י הק"ה אמר אני עד
 "שאני חותם על ידו כנ"ל : Elijah notes it down, and the King Messias ; and Jehovah sealeth by their hands, according to the Scripture : And they that feared the Lord, communed one with another, and the rest. The meaning is, that Elijah communeth with the Messias, that is, with him who of himself writeth them down ; and Jehovah putteth the seal, according to the text : And the Lord listened, and heard, and it was written down in the book of remembrance before him, for them who feared the Lord, and thought on his name. It seems to me that this is the purport both of the Medrash and of the Gemara in Massecheth Maccoth on the *pasuk* in the 12th chapter of the first Book of Samuel : And they said, Thou hast not defrauded

us, nor oppressed us, and the rest. And he said unto them, The Lord is a witness amongst you, and his Messias is a witness this day, that ye have found nothing in my hand. And he said, A WITNESS; that is, there came forth a Bath Kol, or, a voice from heaven, saying, A WITNESS. Now, to me it had always seemed difficult to account for the occurrence: There came forth a Bath Kol. For did they not make this confession and declaration by themselves? But, according to the words of R. Joshua Sochenensis, in the name of R. Levi, who here says, *In time past, if a man performed a precept, the prophet wrote it down; but now, Elijah writes it down, and the King Messias; and the Lord sealeth by their hands;* it is certainly true, that, when a prophet doeth a precept, he requires some other to write it down; forasmuch as he shall not write it down for himself: consequently, there is need of Elijah and of the King Messias to write it down; and the Lord doth seal it by their hands. Such is the testimony here given of Samuel: that he had taken nothing from them, according to what is said in Massecheth Yoma: Even the very oblation which he offered in their behalf, according to the text, *And he took a sucking lamb;* even that was his own. Elijah, however, was not existing in the days of Samuel; but the Messias wrote it down, and Jehovah sealed it by his hand. And this is the purport of what Samuel said to Israel

in the beginning of the Scripture : *And he said unto them, The Lord is a witness amongst you, and his Messias, namely, the King MESSIAS, who writeth down the precept which a man performeth, is a witness this day.* And he said, A WITNESS; that is, Jehovah said, I am a witness; for I seal it by his hand. Such is the view which I have taken of these tropologies.” Hence we have it attested, on the authority of a very learned and recent expositor of the Medrash Rabboth, that the King Messias is the true and sole registrar of the acts of the pious ; and that this function he sustained even before the birth of Elijah : consequently, from the beginning of the world ; or, at least, from the time that there was any thing to be noted down in the divine remembrancer. To this exposition if we add, as highly compatible with it, the gloss of Abarbanel, that the Messias, on his coming, shall reward the righteous according to those things which are registered of them in heaven, we shall have something very glorious and godlike affirmed of the Messias : that, as a divine being, he knows and keeps an account of the actions of mankind ; and so will either reward or punish them, according to their deserts. For, as to the joint mention by some of the prophet Elijah, if we do but recollect that Elijah is one of the names of the King Messias, there will be little room for doubting that, in this tropology, either the prophet is made

subservient to the office of the Messias; or, they both are to be considered as one and the same person.

That the world has no emancipation from the penalty of that death, induced by the fall of Adam, until the coming of the Messias, is one of the traditions of the Zohar: * .

בכה ר' שמעון אמר ווי . רהא מן ההוא יומא לעלמא דאתמשך בתר דא . דהא מן ההוא יומא דההוא חוויא בישא דאתפתחה ביה אדם שליט על אדם ושליט על בני עלמא איהו קאים למסטי עלמא . ועלמא לא יכול לנפקא מעונשיה עד דיתוי מלכיא משיחא . וויקים קב"ה לדמי כי עפרא . רכתיב בעל המות לנצח ונוי וכחיב ואת רוח הטעמאה עבר מן הארץ ואיהו קאים על עלמא דא למיטל נשמתוں דכל בני נשא : “R. Simeon wept, and said, Alas for the world that was prolonged after this! For, behold, from that day the Serpent by whom Adam was deceived has been exercising dominion over Adam and the children of the world. He remains to seduce the world; nor will the world be able to escape from its penalty, until that the King Messias shall appear; and the Lord shall raise up those that sleep in the dust, according to what is written: *Death is swallowed up to eternity*, and so forth. So again: *And I will take away the unclean spirit from the earth*. But he is placed over this world to make away with the souls of all the children of men.” The same doctrine is asserted by Nachmanides

* Vol. i. fol. 114, col. 1.

in his DISPUTATION before the king at Barcelona : *
 והנויים והיהודים כולם מודים שחתאו ונענו של אדם
 הראשון יתבטל לימות המשיח אם כן ראי הוא המשיח
 לחיות אלף ואלפים או לעולם בן המזמור אומר חיים
 שאל מך : "Both Jews and Gentiles, even all of
 us, confess, that the sin and punishment of the first
 man shall be abolished in the days of the Messias ;
 and, therefore, it is no more than fit, that the Mes-
 sias should continue to live for thousands and
 thousands of years, or even for ever. So saith the
 psalm : *He asked life of thee ; and thou gavest it
 him.*" Thus we plainly perceive that, from the
 very beginning of the world, the whole human
 race, and not the Jews only, were equally interested
 in the coming of the Messias.

The superior excellency of the Law of the
 Messias to that of Moses, is clearly, though
 briefly, set forth in the Medrash Koheleth : †
 תורה שארם למד בעזזו הבל היא לפני תורתו של מישיח :
 "The law which a man learneth in this present
 world is mere vanity, compared with the Law of
 the Messias." It is somewhat remarkable, that
 those who have specially commented on the Me-
 drash Koheleth, should have taken no manner of
 notice of this singular tradition ; as it is most evi-
 dent, that the law, pronounced vanity in comparison
 with the Law of the Messias, must needs be the

* Milchamath Choba, fol. 4, 5, as printed at Constantinople.

† Fol. 83, col. 1.

law of Moses, the only law which a man can learn in this world. But, if there be so vast a difference between the excellency and quality of the two laws, reason suggests that there must be an equally wide difference between the characters of the two law-givers; between him who delivered a law imperfect and transitory, and him who delivers one that is complete and perpetual.

Though I need not recount the very many testimonies to be found of the actual subsistency of the Messias before his expected appearance in the world, the following, in *Massecheth Derec Aretz Zuta*, and *Bereshith Rabba*, cannot well be omitted without prejudice to the subject. In the former tract, there is this tradition : *

תשעה נכנסו בחייהם בגן עדן ואלו הן חנוך בן ירד ואליהו ומשיח ואלייעור עבד אברהם וחירום מלך צור ועבד מלך הכשי ויעבץ בנו של רבי יהודה הנשיא ובתיה בת פרעה ושרה בת אשר ויש אמרים אף רבי יהושע בן לוי :

“ Nine persons, during their lifetime, entered into the garden of Eden ; and these were the persons : Enoch, the son of Jared; Elijah; the Messias; Eliezer, the servant of Abraham; Hiram, the king of Tyre; the servant of the king of Aethiopia; Jaabez, the son of Rabbi Judah, the President; Bathia, the daughter of Pharaoh ; Sarah, the daughter of Asher; and some also add, R. Joshua ben Levi.” Now, since all the other persons here

* Fol. 20, col. 3.

named, are acknowledged to have lived upon the earth, it is but fair to allow, that the MESSIAS must have done the same thing. In the Bereshith Rabba we read as follows: *

קודם שלא נולד משעבר
הראשון נולד גואל האחرون :

“Before that the first oppressor was born, there was born the latter REDEEMER.” The gloss on the text in the Mattanot Chehunnah, stands thus: †

משעבר הראשון זה
פראעה: גואל האחرون. מישיח בן רוד הבא מפרץ מבן יהודה:

“The first oppressor; that is Pharaoh. The latter REDEEMER; that is the Messias ben David, who descendeth from Pharez, from the son of Judah.” That the Messias, then, was born before Pharaoh, is the unequivocal attestation of the Fathers in Bereshith Rabba. The only questionable point is, in what manner it is to be understood. This requires, however, no protracted discussion. The plain language of the tradition is, that before Pharaoh was born, or came into existence, the Messias was already born and already subsisting. It does not say that he was born just before Pharaoh, but that he was already born; and, consequently, for anything that can be opposed to the contrary, might have been so born or subsisting from the days of the world; yea, from eternity itself. If we should contend, that by the MESSIAS, the latter REDEEMER, being born before the first oppressor, it is not meant of his being actually

* Fol. 74, col. 3.

† Ibidem.

born, but only of his being potentially or in contemplation to be born, that, certainly, will not account for the language made use of, as the preterite of *to be born* is doubtless affirmed of Pharaoh as to his actual birth ; and it would be preposterous not to take the same preterite verb in the same sense, when affirmed of the latter REDEEMER. Besides, were this the whole of the meaning, it might as well have been said of king David, or of Judas Maccabeus, that they were born before Pharaoh, as of the King Messias ; since these, and all others like them, must have been as much in the contemplation of the divine mind as the DELIVERER here spoken of. But to none of these, nor yet to any other being, whatsoever, except the Messias, is such extraordinary and mysterious language ever applied by the Fathers.

To the above traditions may be subjoined what we read in the Gnomek Hammelek of R. Naphthali Elchanan, respecting the government of the whole universe being in the hands of the Messias, at the time of the resurrection : * **אֶבֶל בִּשְׂרָאֵל נָא בְּלָע** **הַמֹּות לְנַצְחָה וּבְאֹתוֹ זָמָן יְמָלֹךְ מֶלֶךְ הַמֶּשֶׁיחַ עַל הָעָלִילִים וְעַל הַתְּחִתּוֹנִים וּרוּחִין וּשְׁדִין יִצְעַרְוּ הָאָמוֹת עַפְּ בָּן דָּוד :** “ But of Israel it is said, *Death is swallowed up to eternity.* At that time the King MESSIAS shall reign over beings celestial and beings terrestrial ; and spirits and demons shall torment the nations

* Fol. 17, col. 3.

at the command of the son of David." So, likewise, what we read in the Reshit Hochma, of the godlike acts and powers of the same MESSIAS:*

שבעה דברים עתיד מלך המשיח להראות לישראל.
 א' מראה להם כסא הכבוד. ב' מעלה קrho ועדרתו.
 ג' מראה להם גן. ד' עץ חיים. ה' נינהם. ו' כל
 הצדיקים. ז' מראה להם החיים והמתים: "There are
 seven things which the King MESSIAS shall shew unto Israel. First, he shall shew them the Throne of Glory. Secondly, he shall cause to ascend Korah and his company. Thirdly, he shall shew them the Garden of Eden. Fourthly, the tree of life. Fifthly, hell. Sixthly, all the righteous. Seventhly, he shall shew them the living and the dead." In whatever manner we proceed to interpret this language of the King MESSIAS, we shall have grounds for regarding him as something more than human. The Throne of Glory has been demonstrated to be the same with the Holy Ghost; the visible splendour of which even Moses himself, after much earnest solicitation, was scarcely permitted to behold. But this visible majesty of the Holy Ghost, according to the declaration of R. Elijah de Vidas, it will be the prerogative of the Messias not only to see himself, but to reveal it to all Israel. The key of the resurrection of the dead is denied by the Fathers, in Medrash Rabboth,† to be given to any created being; and yet,

* Fol. 269, col. 2.

† Fol. 242, col. 3.

here, the power of raising Korah and his company from the infernal abodes is expressly ascribed to the King Messias. The entrance into paradise, and the road to the tree of life, are affirmed by Moses to be guarded by a flaming sword; and that sword, by R. Simeon ben Jochai,* is expounded of the Metatron; but, here, the approach to both is said to be in the hands of the King Messias, who, therefore, must be of equal dignity, if not the very same personage, with the Prince of the Presence. Surely, these and such-like prerogatives of supreme power can befit no created being; and cannot fail to exhibit the character of the Messias in a degree of excellency far surpassing that which was ever allotted to any mortal.

But, besides the foregoing tropologies, the very names and epithets with which he is designated, may well be thought to exalt him above the condition of man. In the Perek Hashalom of the Babylonish Talmud, he is affirmed by the celebrated R. Jose, of Galilee, to be called in the Scriptures, אָבִ עַד, THE EVERLASTING FATHER; and, שֵׁר שְׁלוֹם, THE PRINCE OF PEACE. In the Medrash Tillim,† יהוָה מְהִימָּנָא ‡, JEHOVAH; without anything superadded to qualify or restrict. In the Tykkune Zohar, רְעֵיָא מְהִימָּנָא ‡, THE FAITHFUL SHEPHERD; an appellation bestowed by the cabbalists on the Supreme Being; and on none besides, except his

* Tyk. 68, fol. 102. † Fol. 16, col. 1. ‡ Tyk. 26, fol. 69.

servant Moses, a type of the King Messias. In the Tseror Hammor,* **וַיְתִּרְעֵן**, THE GREEN OLIVE; and, **וַיְתִּזְקֵן**, THE PURE OLIVE; because he is to cause light to shine out of darkness unto Israel. Likewise, **אֶצְקִינוּ**, OUR RIGHTEOUSNESS; and, **מַוְרָא צְדָקָה**, THE TEACHER OF RIGHTEOUSNESS. By Nachmanides and others, according to the declaration of prophecy, † **יְהֹוָה צְדָקָנוּ**, JEHOVAH, OUR RIGHTEOUSNESS. In the Romemuth El of R. Moses Alshech, ‡ **אָמְתָה יְתִבְרָךְ**, THE TRUTH OR VERITY OF JEHOVAH; because, by his preaching, the word of the Lord shall stand firm for ever. By Abarbanel, § **תְּכִלִּת בְּלַהֲטָבָה** **הַמִּזְחָדָה**, THE PERFECTION OF EVERY CHOICE OR PARTICULAR BLESSING. By R. Joseph Gallus, || **הַמְשִׁיחַ הַקָּדוֹשׁ**, THE MESSIAS, THE HOLY ONE; the very person of whom the prophet speaks, when he says, *The Holy One in the midst of thee.* By R. Joseph Albo, ¶ **אַמְצָעֵי אֱלֹהִים**, THE DIVINE MEDIATOR, or, THE MEDIATING GOD; by whose hand we obtain righteousness from Jehovah; and, therefore, on that account, called JEHOVAH. In the Medrash Tillim, ** he is said to have had given him of the glory from above; in the Zohar Chadash, †† to have a measure of the celestial Wisdom; and to be, **פָּרוֹקָא מַלְעִילָּא**, A

* Fol. 82, col. 1; fol. 57, col. 3. † On Gen. xxxiii. 20.

‡ On Ps. xlivi. § On Gen. xxii. 3. || Yad Joseph, fol. 228.

¶ Sepher Ikkarim, fol. 54, col. 2. ** On Ps. xxi. fol. 16, col. 1.

†† Fol. 12, col. 3.

REDEEMER FROM HEAVEN ; in the Tykkune Zohar, * to have the Spirit constantly to rest upon him : all which prerogatives are such as highly to enhance his dignity, if not absolutely to assign to him a divine essence and character.

CHAPTER VIII.

IN this chapter I propose to throw together such indirect and constructive arguments for the divine character of the MESSIAS, as arise from the many instances in which the same Scriptures, Titles, and Prerogatives are affirmed of him, that, on other occasions, are affirmed of the LAW, the WISDOM, the WORD of Jehovah, or the METATRON. These proofs I cannot but regard as entitled to some consideration ; for, though it does not of necessity follow, that, because what by one authority is applied to the MESSIAS, is by another applied to the LAW, therefore they took the MESSIAS and the LAW for one and the same subsistency ; yet, when those instances are observed to be frequent, they excite a just and lively suspicion that there must exist some strong and natural affinity between them ; and that, if they be not actually one and the same subsistency, there seems nothing to hinder them from being so ; the same august

* Fol. 35, col. 1.

and dignified characteristics being equally applied to both.

In illustrating the subject and terms of the second psalm, I have demonstrated, that, by Aben Ezra and Menasseh ben Israel, the term, *Bar*, Son, in the expression, *Kiss the Son*, is expounded of the King Messias. But the same term, on the same occasion, in its other acceptation of *Corn*, or *Bread*, is expounded of the Law by R. Simeon Chasida : *

אָדָר שְׁמַעַן הַסִּדְאָה כָּל

הַמּוֹנָע הַלְכָה מִפְּיַתְלֵמִיד אַפִּי עֲוֹבָרִין שְׁבָמָעִי אַמְנָן
 מְקַלְלִין אֹתוֹ שְׁנָא מְנוּעַ בֶּר יְקַבּוּהוּ לְאֹום וְאַיִן לְאֹום
 אַלְאָ עֲוֹבָרִין שְׁנָא וְלְאֹום מְלָאֹום יָמִין וְאַיִן קָבָא לְאָ
 קְלָה שְׁנָא מָה אַקְוֵב לֹא קְבָה אֶל וְאַיִן בֶּר אַלְאָ תּוֹרָה
 שְׁנָא נְשַׁקּוּ בֶּר פָּנִים :

R. Simeon Chasida said, Whosoever withholdeth from the mouth of his scholar a decision of the Law, the very embryos which are in the wombs of their mother, do curse him, according to the text: *Him that withholdeth BAR, Corn, or Food, the people do curse.* Now the people are nothing but the embryos, according to the text: *And the one people shall be stronger than the other people.* Nor is the verb, *Kab*, anything but *to curse*, as in the text: *How shall I curse whom God doth not curse?* Neither is the noun, *BAR*, anything but the *LAW*, according to the text: *Kiss the LAW, lest he be angry.*" In this manner, the *LAW* and the *MESSIAS*, who is certainly the

* Sanhedrin, Per. 11.

Food or Bread from heaven, have the same prophecy applied to them.

In my remarks on the celebrated prediction of Isaiah xlii. 1, I have cited a passage from R. Moses Alshech, in which the MESSIAS is regarded as, **מרכבה ליהוה**, *The vehicle or chariot of Jehovah*, in preference, even, to the very angels themselves. Now, the same appellation of dignity and office is assigned by the author of the Chemdath Tsebi to the METATRON;* and of how divine and transcendent a nature this cabbalistic chariot must needs be esteemed, may be collected from another place of the same work, in which the four letters of the name, JEHOVAH, are likewise denominated a vehicle or chariot for the manifestation of the Supreme Crown.

In the Medrash Shir Hashirim Rabba, the passage of Scripture, *The voice of the turtle is heard in our land*, we find expounded of the King MESSIAS: † **קול התר נשמע בארץנו א' זה זה קולו של מלך המשיח המכרי ו奧מר מה נאוי על הרים רגלי מבשר :** “The voice of the turtle is heard in our land. What is this? It is the voice of the King MESSIAS, who preaches, and says, *How beautiful upon the mountains are the feet of him who bringeth good tidings.*” But, in the Zohar Chadash, as already cited, ‡ this same Scripture is expounded of the METATRON.

* Vid. Vol. i. p. 136. † Fol. 11, col. 4. ‡ Vol. ii. p. 130.

By Ramban,* MICHAEL, the METATRON, is called, אלֹהִי יַעֲקֹב, THE GOD OF JACOB. But, by Abraham Seba,† the MESSIAS is so called; and that, too, on the same grounds of Scripture with the other, as may easily be seen in the second volume of this work.

In the Talmud, Massecheth Chagiga, the function of registrar in heaven is thus assigned to the METATRON: מאֵין חֹזֵא הוּא מֶטְאָרוֹן רַאֲתֵה בַּיּוֹם אֶלְעָמֵד לִיהְיָה רְשׁוֹתָא †: חֹדֵא שָׁעָה בַּיּוֹם אֶלְעָמֵד לְמִתְּבָּרְךָ וְלִמְכִתָּב וְכָתוֹתָא דִּישְׁרָאֵל: “But what did he see? He saw the METATRON, to whom is given one hour in the day to sit and write down the merits of Israel.” But by the Fathers in Medrash Rabboth, as cited in the preceding chapter, this very same function is ascribed to the MESSIAS.

By R. Moses Nachmanides, § the King MESSIAS, by way of eminence and of mystery, is called, אֲדָם הַנְּעָשָׂה בָּצָלָם אֱלֹהִים, *The man that was made in the image of God.* Thus, too, R. Bechai, || וְהוּא מֶשֶׁיחַ בֶּן דָּוִיד שְׁכַתּוֹב בּוֹ וְכָסָאוֹ כִּשְׁמָשׁ נְגָדֵי וְהָוָא הַנְּעָשָׂה בָּצָלָם אֱלֹהִים כְּעַנִּין שְׁכַתּוֹב וְאָרוֹעַ עַמּוֹ עַנְנִי שְׁמִים “This is the Messias ben David, of whom it is written, *And his throne is as the sun before me;* and he it is that is made in the image of God, according to the text: *And, behold, with the clouds of heaven there came one like*

* Vid. Vol.ii. p.133.

† Vol.ii. p.204.

‡ Perek 2.

§ On Gen. ii. 3.

|| Fol. xi. col.1.

the Son of Man." So, likewise, R. Joseph Gallus:/* **וְאַחֲרֵב נָבָרָא אָדָם בָּצָלָם אֱלֹהִים כִּי בַתְּחִילָה יִמְשָׁלְוּ הַחַיִּים הַם הַמֶּלֶכִיּוֹת וְאַחֲרֵב יִבָּא גָּאוֹלָתֵנוּ וּמִשְׁיחֵנוּ הַנּוּשָׂה בָּצָלָם אֱלֹהִים :** "Then afterwards was created man, in the image of God. For, at the first, the beasts, that is to say, the gentile kingdoms shall exercise the supreme power ; but afterwards there shall come forth our Redemption and our MESSIAS, who is made in the image of God." But by Philo Judaeus,† **THE DIVINE WORD** is called *'Ο κατ' εἰκόνα ἀνθρώπος*, *The man after the image* ; or, *Θεοῦ εἰκών*, *The image of God*. Moreover, by R. Simeon ben Jochai, the METATRON is called **MAN THE LESS**, whom the Holy One, blessed be he, made in a celestial image and figure, without any mixture of evil, as the reader may observe in a former part of this work.

By Philo Judaeus the WORD is styled, *Ο πρωτογονος νιος*, **THE FIRST-BEGOTTEN SON OF GOD**. By R. Akiba ‡ the METATRON is called, **אחד מכל בני מרים**, **THE ONLY BEGOTTEN**, or, **THE PECULIAR ONE OF ALL THE SONS OF HEAVEN**. In the Maarecheth Halakuth § of R. Perets Cohen, the second numeration of WISDOM is repeatedly styled, **בכור**, **THE FIRST-BORN**. But, in the Medrash Rabboth, || the Messias is so styled in deference to prophecy: **אמר הקב"ה למשה בשם שעשיתך יעקב בכור שנאמר**

* Yad Joseph, fol. 58, col. 4. † Vid. Vol. i. pp. 259, 133.

‡ Othioth Akiba, fol. 13. § Fol. 76, col. 2. || Fol. 104, col. 4.

בְּנֵי בָּכֹרִי יִשְׂרָאֵל כִּכְךָ אָנָּי עֹשֶׂה לְמֶלֶךְ הַמֶּשֶׁיחַ בָּכֹר
 שנאמר אֲפָגָן אָנָּי בָּכֹר אֲתָּה נָא : Jehovah said unto Moses, Like as I have made Jacob a first-born, according to the Scripture, *My son, my first-born, Israel*, so shall I make the King MESSIAS a first-born, as it is said in the Scripture, *I will also constitute him my first-born.*" Hence, by the way we discover, that the whole of the 89th Psalm, from which this scriptural proof is taken, was anciently expounded of the King MESSIAS.

To the above constructive arguments for the divinity of the MESSIAS, I shall here subjoin a most singular prediction of Jehovah in future being manifested in the flesh ; as we have it handed down to us in the Jerusalem Talmud. The only notice that I have ever seen taken by any Christian writer of this Talmudic tradition, is in the works of our learned and celebrated Mr. Hugh Broughton, with a reference adapted to the Venetian impression in 1523 ; but so unskilfully printed, as completely to puzzle the Rabbinical scholar, and to set all his learning at defiance. In the Een Yaacob, and in the Caphtor Upherach, it is cited from Massecheth Succa ; but in the Venetian impression of the Jerusalem Talmud, as I have already observed, it stands in Megillah, and in the following terms : *

רַבִּי בְּרַכְיָה רַ' חַלְבּוּ עֲוִילָא בִּרְיָה רַ' לְעֹזֶר בְּשֵׁם רַ' חַנִּינָה עֲתִיד הַקְּבָה לְהִיעַשׁוֹת רַאשׁ חֹלֶה לְצַדִּיקִים

* Fol. 73, col. 2.

לעתיד לבוא מה טעם שיתו ליבכם לחילה לחולה
 כתיב והצדיקים מראין אותו באצבע ואומרי כי זה
 אלhim אלהינו עולם ועד הוא ינהנו עלמות עלמות
 בעלימות בוריזות עלמות כאילין עלמות תירגס
 עקלים אהאנסיא עולם שאין בו מות והצדיקים מראין
 אותו באצבע ואומרי כי זה אלהים אלהינו עולם ועד
 הוא ינהנו עלמות הוא ינהנו בעולם הוּא ינהנו
 “R. Berechiah, R. Chelbo, Ula
 Beriah, R. Lazarus, in the name of R. Chanina,
 said : The Holy One, blessed be he, shall be
 made the head of a sick man to the righteous
 in the time to come. What is the reason ?
 Turn your mind to her *outer wall*.* To the
sick man, is the term written. And the righteous
 shall point him out with the finger, and shall
 say, This God is our God for ever and ever; he
 shall govern us to eternity, or, with youthfulness,
 or, with promptitude, or, with the damsels.
 The exposition of Aquilas is, with immortality;
 in a world or state in which there is no death.
 And the righteous shall point him out with the
 finger, and shall say, This God is our God for ever
 and ever, he shall govern us to eternity; he shall
 govern us in this world, and he shall govern us in
 the world to come.” This same tradition, with a few
 trifling variations, occurs in the Vayikra Rabba.
 There is, also, a somewhat similar tradition at the
 close of Massecheth Taanith in the Babylonish Talmud; but much shorter, and materially different:

אמר עלא ביראה אמר רבי אלעוז עתיד הקירוש ברוך הוא לעשות מהול לצדיקים והוא יושב בינוּם בן עدن וכל אחד ואחד מראה באצבעו שנאמר ואמר ביום ההוא הנה אלהינו זה קיינו לו ווישענו זה ה קיינו לו נגילה ונשמחה בישועתו : "Ula Bereah said, R. Eleazer said, The Holy One, blessed be he, shall form a chorus or ring of the righteous in the Garden of Eden; and he shall sit amongst them, and every one of them shall point him out with his finger, according to the text: *And it shall be said in that day, Behold, this is our God, we have waited for him, and he shall save us. This is Jehovah, we have waited for him; we will exult, and rejoice in his salvation.*" The same tradition, nearly, we have again recited in the Medrash Tillim.

Now, of these four statements of the same tradition, that in the Megillah of the Jerusalem Talmud is doubtless the most ancient; and, therefore, contains the original saying. R. Moses Alshech, in his commentary on the 25th chapter of Isaiah, cites a part of it, agreeably to the form in which it appears in the Jerusalem Talmud, and in the Vayikra Rabba; but R. Bechai, on whose authority the more recent expositors are glad to bottom their positions, has certainly quoted and illustrated it, as it stands in the Babylonish Talmud and in the Medrash Tillim.

I shall now proceed to lay before the reader a

brief account of such comments and glosses on the above tradition as I have had an opportunity of consulting. He who of all others has given the most diffusive exposition of it, is the author of *Een Yaacob*, R. Jacob ben Chaviv, on the Agadoth of the Jerusalem Talmud. Having noticed all the places in which the tradition is to be found, and cited at great length the remarks both of Baal Aruch and of R. Bechai, he proceeds on their authority to shew, that the term, *חולה*, here rendered, *Sick man*, is to be taken in the sense of, *מחול*, *a round ring*, or, *a chorus*, as it stands in the Babylonish Talmud; and that by the head of the ring is to be understood the middle part or central point of it; as though in the world to come the righteous should be formed into a chorus, and Jehovah be placed at the head or in the middle of the company. The sum of the statement is, that the righteous thus encircling Jehovah, as the Head of the chorus, shall be regaled and fed from the splendour of the Habitation;—that since the words of the text are, *Turn your mind, not, your eyes, to the circle*, it is evident, that, by pointing out Jehovah with the finger, is to be understood the apprehension of his nature and attributes; so far as they can be apprehended in a spiritual, but not in an ocular or sensible manner;—that the whole matter refers to the future and to the time after the resurrection; which, according to the sages of

the law, is denominated the world to come. That after the resurrection, the righteous shall stand up with body and soul; and shall subsist for ever, delighting and regaling themselves from the splendour of the Habitation. That the body shall be no impediment to them; as it will be a subtle substance, resembling the shining orb of the moon; and that all this delightful enjoyment shall take place not upon the earth, but in the Garden of Eden.

The author of the Caphtor Upherach, after having stated the exposition of R. Bechai, and cited the whole gloss nearly word for word, as it stands in the author of Een Yaacob, concludes with his own opinion of the meaning to be this: That the righteous shall actually demonstrate with the finger the senses of the law, such as for their depth and abstruseness they had not comprehended in the present world; and so, by virtue of those very apprehensions and first principles, they shall comprehend the divine attributes;—that this is what is meant, when they say, *This is our God for ever and ever*, namely, the ways of our God for ever and ever; meaning thereby, that in the very apprehension of the divine nature, they shall be left for ever and ever, without any cessation.

The glosses of the Mattanoth Chehunnah, and of the Yede Moshe, on the tradition, as it stands in the Vayikra Rabba; as also those of Hareph

and Maharsha, as it stands in Massecheth Taanith; are either verbal criticisms, or remarks of no interest. The exposition of Bechai, as well in his Commentary on the Pentateuch, as in his Sobang Semachoth,* or Commentary on the Book of Job, is more lucid and satisfactory; but bottomed on the reading of the text, as it appears in the Babylonish Talmud, and in the Medrash Tillim. The substance of it is: That, in the time to come, the Lord shall form a chorus of the righteous in the Garden of Eden; and his Glory shall be in the midst of them;—that the feeling of delight, experienced by the souls, is assimilated to a circle, because it has neither beginning nor end; and that, as the circle surrounds the point on all sides, and the point is in the centre, therefore it is said, that his Glory is in the midst of them;—that with respect to the words, *And every one shall point him out with the finger, and shall say, This is our God*; the term, *This*, is merely borrowed to denote the proximity of the apprehension; as when a person has a notion of any being, and clearly recognises it, and has a proof of it as of other beings; not that it is to be understood literally, as when one person is standing in the presence of another person; but as it is used by the Israelites, where they say, *This Moses*; not that he was standing in their presence; but, because they had him in their

* Fol. 10, col. 2, as printed at Amsterdam in 1768.

minds;— that hereby we have a clear intimation of the world of the souls; that it is a garden of delight to the soul; only the sacred text mixes it up with bodily groups, and depends on the understanding of the mind, that it will thence perceive it, and that it will not be concealed from it, as it is from the vulgar.

In all these comments, the first thing worthy of observation is, that the term, *חולה*, *Sick man*, is invariably expounded by, *מחול*, *a chorus*, or, *round ring*; a circumstance at which I cannot but wonder; as, I believe, there is not so much as a single instance of its occurring in that sense either in the Scriptures or in the Talmud. The author of the Chemdath Tsebi, though he expounds the whole of the tradition cabbalistically, has very properly noticed this evident departure from the plain sense with the great body of the Jewish commentators:*

או לויתן זה שהוא הדעת ובכלל יצרת לשחק בו וישראל עמהם שיתו לבכם לחולה כתיב רומו למש סוף מס' תענית ומ' חזית זול ירושלמי פ"ב דמנילה א"ח עתיד הק"ה להעשות ראש חולה לצדיקים לעל מ"ט שיתו לבכם לחילה לחולה כתיב והצדיקים מראים אותו באצבע ואומרים כי זה אלהים אלהינו עולם ועד והוא ינהגנו על מות וכו' על עולם שאין בו מות ורנה כל אנשי חיל לא מצאו בו ידיהם לפresco ובפרט עניין העגול וראש החולה וכל העניין וימ' אמצע עגולה שחרי בדבר עגול לא שיד לא ראש ולא סוף ותראה הלחין ורחק

* Fol. 91, col. 1.

בבעל עין יעקב שם ובירושלמי רסונה ובחי תרומה
 ובבעל עורך ופ"מ שם ושאר מפרשין נם ראי לדרק
 למה רומו מהחול העיגול הזה במלת חולה וنم עין
 הוראה באצבע נבוכו בו כל המפרשין : Then *this* : Leviathan, the knowledge, as I think, whom thou hast formed to play with ; and he shall rejoice with them, according to the text : Turn your mind to the sick man, as it stands written ; it being an intimation of what they say at the close of Massecheth Taanith, and in the Medrash Chazith ; and is thus related in the second *perek* of the Megillah in the Jerusalem Talmud. R. Chelbo said, The Holy One, blessed be he, in future shall be made the head of a sick man unto the righteous in the world to come. What is the reason ? Turn your mind to her *outer wall* ; to the *sick man*, is that which is written. And the righteous shall point him out with the finger, and shall say, For this God is our God for ever and ever : he shall govern us to eternity, and so forth ; that is, in a state in which there is no death. Behold, none of our mighty men have been able to furnish any adequate explanation of it ; especially of the circle, of the head of the sick man ; nay, I may say, of the whole matter. There are some who expound it of the centre of a circle ; because in any thing round, properly speaking, there is neither beginning nor end. The difficulty, however, and embarrassment attending it, may be seen

in the author of the *Een Yaacob* on the place, in the *Massecheth Succa* of the *Jerusalem Talmud*; in *Bechai*, section, *Truma*; in *Baal Aruch*; in the expositions of the commentators there given, and those of other commentators. Moreover, it is a question worthy of a critical consideration, why the chorus and the ring should be insinuated by a term which signifies a sick person. Then again, as to the pointing him out with the finger; that is evidently a question with which they are extremely puzzled and perplexed." His own exposition is, that the sick person is to be understood of the *Habitation*, bereft of her light; and the head of the sick person, of Jehovah, her husband, who shall descend over her, and heal her sickness; in the same manner as the sun may be said to heal the sickness of the moon by restoring to her the full plenitude of her light.

But though I have assigned to the term that signification which is established by use; in what manner the Almighty may be said to be made the head of a sick man, is not so easy to be determined. In the prophet *Isaiah*, where he speaks of the afflicted state of the Jewish people, we read, *בְּלָשָׁן*, *The whole head is become sickness*; a kindred form of expression with the one under consideration. In *Hosea* we also read, When *Ephraim* saw, *אֶת חָלֵץ*, *his sickness*, and *Judah* his wound, then went *Ephraim* to the *Assyrian*, and

sent to King Jareb; yet could he not heal you, nor cure you of your wound. Now, there appear to be but two ways of explaining and illustrating the phrase, *The head of a sick man*, or, *a sickly head*; either by supposing that Jehovah shall be made a head and a redeemer to the sick and afflicted Jewish people, here denominated a sick man; or that he will be made himself a sickly head, and so endure pains and afflictions for the sake of his people Israel. But who, besides the King Messias, could sustain either of these two characters? Is it not predicted by the mouth of all the prophets, that the Messias shall be the future head of the restored Israelites; and in that celebrated prophecy of Isaiah, is not either the Messias or the Jewish people called, **אִישׁ מִכְאָבָות**, **יִדּוֹעַ חָלֵי**, *A man of sorrows, and conversant in sickness?* I say, either he or the Jewish people; for, if this sick man should be expounded, exclusively, of the whole body of the Jewish people, still the King Messias must needs be the head of that sick man or that people; and all Israel will be able to say, Behold, this is Jehovah our Righteousness, who shall govern us for ever and ever. But, if that prophecy be actually meant of the King Messias himself, then it will admirably illustrate the tradition before us; and there will arise from both, thus connected together, a palpable and invincible argument, that God was to be made

manifest in the flesh, in the person of the King Messias. The form of speech here adopted by the Fathers is singularly bold and striking. They do not say simply, that Jehovah shall be a sickly head, or the head of a sick man; but that he shall be *made* one: a mode of expression implying, at least, some change of state and condition; and that, too, in the way of self-humiliation and evacuation of his own glory, as is apparent from the complexion of the terms in which it is couched.

In respect of the notion entertained by the author of the *Een Yacob*, that all this manifestation of the Supreme Being shall take place only in the Garden of Eden, and in the world of spirits; that certainly derives no support whatever from the *Jerusalem Talmud*. In the *Massecheth Taanith* of the *Babylonish Talmud*, where we have the mention of the Garden of Eden, the saying is so altered and mutilated as no longer justly to be deemed either a repetition or an illustration of the primitive tradition. That the expression, *In future*, is of the same import and application with that of the world to come; and is generally spoken and understood of the days of the Messias, is perfectly correct. But this can have nothing to do with the present and future state of the blessed in the Garden of Eden; so that the deity should be made to them the head of a sick man; or, that they should begin to point him out with the finger, and

say, Behold, this is our God, who shall rule and govern us as well in *this* world as in the world to come. The very circumstance of the time comprehended, being as well *this* world as the world to come, completely destroys all propriety of applying it to the spirits in the Garden of Eden. The saying, it is evident, has taken its rise from the contemplation of those many passages of Scripture in which is clearly announced to the world some extraordinary and bodily manifestation of the deity, on the coming of the King Messias; nor can I but think that the original author, whoever he was, that gave the life to this tradition, was moved at the time by the Holy Ghost; though, probably, like Caiaphas, the High priest, he was not himself aware of the whole truth of his prediction.

CHAPTER IX.

BEFORE any attempt can be properly made to apply the predictions of the King Messias to the person and character of our Lord Jesus Christ, it is previously necessary to ascertain, on the best authorities of the Jewish church, not only the pre-determined and expected time of his appearance, but also the full import and use of the expressions, The Garden of Eden, The Latter Days, The Time to come, The World to come, and, The Days of the Messias;

whether by all these phrases we are to understand one and the same thing; whether they denote a place or a state of existence; and, if a place, where it is fixed; but, if a state, what it is, and when it commences.

Now, of the world to come there is repeated mention in the Talmud, as in Massecheth Beracoth :* מרגלא בפומיה דרב לא כהעולם הויה העדב . הע"ב אין בו לא אכילה ולא שתיה ולא פריה ורבייה ולא משא ומתן ולא קנאה ולא שנאה ולא תחרות אלא צדיקים יושבים ועתירותיהם בראשיהם וננהגין מויו השכינה “ It was a *shen* *vihoo at ha'elohim v'ya'elu v'yishu* : speech constantly in the mouth of Raf : Not as this world, so is the world to come. In the world to come there is neither eating, nor drinking, nor fructifying, nor multiplying, nor giving and taking, nor envy, nor hatred, nor strife; but the righteous shall sit with their crowns on their heads; and shall be regaled with the splendour of the Habitation, agreeably to the text: *And they saw God, and did eat and drink.*” In Massecheth Sabbath :† תנייא אמרו לו לרבי אליעזר וכי מאחר רתקשיטין הן לו מפני מה הן בטלים לימות המשיח אמר להם לפ' שאין צריכין שנאמר לא ישא גוי אל גוי הרבה ותהי לנו בعلמא אמר אבי מידי דרוה אשראנא בטיהרא ולפינא דשמעאל דאמר שמעאל אין בין העולם הזה לימות המשיח אלא שייעבוד מלכיות בלבד שנאמר כי לא יחרל אביוון מקרב הארץ מסיע לי לרבי חייא בר אבא דאמר רבי חייא בר אבא כל הנביאים לא

* Perek 2, fol. 17

† Perek 6, fol. 63.

נתנו באו אלא לימות המשיח אבל לעולם הבא עין לא ראתה אלהים זולחך ואיכא דאמרי אמרו ליה לרבי אליעזר וכי מאחר דתכשיטין הון לו מפני מה הון בטלין לימות המשיח אמר להו אף לימות המשיח אין בטלין היינו דשומאל ופליגא דרבנן חייא בר אבא : " The Mishnical doctors said to R. Eliezer, How is it, then, if those things are ornaments to him, that they are to be abolished in the days of the Messias? He replied to them, Because they will not be necessary, according to the Scripture: *Nation shall not lift up sword against nation; and thou shalt be for a nation in the world.* Abai said, This was something like lighting up a candle at noon-day. It stands opposed, however, to the doctrine of Samuel. For Samuel said, There is no difference between this world and the days of the Messias, except subjection to the gentile powers, according to the Scripture: *For the poor shall never cease from the land.* But it supports the doctrine of R. Chija bar Abba. For R. Chija bar Abba said, All the prophets prophesied only unto the days of the Messias; but to the world to come no eye hath extended, O God, except thyself. Some affirm, that they said to R. Eliezer, How is it, if they be ornaments to him, that they shall cease in the days of the Messias? He said to them, Even in the days of the Messias they shall not cease. This makes for Samuel, but stands opposed to R. Chija bar Abba," Similar descriptions of the world to come are also to be

found in the Medrash Rabboth: * אמר ר' הקב"ה למשה בועלם הזה על ידי שהיה בהם יצר הרע עוזן עז אבל לעתיד לבא אני עוקר מהם יצר הרע ונתן להם לבبشر כרא והסירותי את לב האבן מבשרכם ונחת לכם לבبشر: "The Lord said unto Moses, In this world, because that there exists in them the evil principle, they commit idolatry; but in the time to come I will eradicate from them the evil principle, and will give them a heart of flesh, according to the text: *And I will remove from your flesh the heart of stone; and will give you a heart of flesh.*" So again: † אמר ר' הקב"ה בעולם הזה עז שהיה יצר הרע מצוי היז הורגים אלו את אלו ומתים אבל לעתיד לבא אני עוקר יצר הרע מכם ואין מיתה בעולם בלע המות לנצח: "The Lord said, In this world, because that there subsists in them the evil principle, they kill one another, and die; but in the time to come I will extirpate the evil principle from you, and there shall be no death in the world; Death shall be swallowed up to eternity." In the Medrash Samuel: ‡ לפי שבעולם הזה אתם מטמאין במת מצוה אבל לעתיד לבא אין אתם מטמאין כל עיקר למה שאין מיתה לעתיד לבא הרא הוא דכתיב בלע המות לנצח וכו': "Because that in this world ye are polluted with the dead, there is a precept respecting it; but in the time to come ye shall not be polluted at all. Why? Because in the time to come there shall be no death, according to the text: *Death shall be*

* Fol. 139, col. 3. † Fol. 237, col. 2. ‡ Fol. 69, col. 2.

swallowed up to eternity, and so forth." In the Tykkune Zohar:*

אבל לעלמא ראתי לית חמורה כמה דאיקמו מארי מתניתין לא כשאני נכתב אני נקרא בעולם הזה נכתב ביה"ה ונקרא באדרני ובעולם הבא נכתב ביה"ה ונקרא ביה"ה ; " But in the world to come there is no commutation, according to what the Mishnical doctors have stated: Not as I am written, am I read in this world. I am written by the term, JEHOVAH; but read by that of LORD. But in the world to come I shall be written by the term, JAH; and shall be read by the term, JAH." In these traditions of the Fathers, which are decidedly some of the most ancient upon record, the days of the Messias, the time to come, and the world to come, are severally contrasted with this existing world; and are made to relate to a succeeding state of existence, perfectly distinct and different from the present. Some conflicting sentiments, and at variance with the generally received notions, appear to have been broached by Samuel, and the espousers of his saying; but even that little difference, which they profess to allow, between the state of the present world and that of the days of the Messias, clearly intimates that they included the days of the Messias within the period of the world to come, and considered their commencement as the termination of the present world.

To place the matter, however, in a still clearer

* Fol. 60, col. 2.

light, and to demonstrate on this interesting subject the acknowledged and received sense of the synagogue, I shall adduce a few weighty authorities to bear on the question. In the Seventh Discourse of the Sepher Haemunoth Vehadaaoth of R. Saadias Gaon, the doctrine of the Resurrection and a future state is very minutely handled. The learned author, after mentioning those who shall have no share in it, being chiefly such as may have denied the truth of the doctrine itself, proceeds to separate the whole argument into ten questions, with their answers subjoined. The first is, Which of the people, at the time of their salvation, shall be restored to life? His answer is, that every righteous and penitent man shall rise again; adding, that, amongst the Jews, there are very few who die impenitent. The second, Whether those that are raised, shall afterwards die again? To this he replies in the negative, and in the following terms: *

ואשיב כי לא יموתו אבל מעתיקים אותם מימות המשיח
אל נימות העולם הבא ובזה אמר רבותינו מהים
שהק"ה עתיד להחיותם שוב אין חוריהם לעפרן:
“I make answer, that they shall not die; but shall be translated from the days of the Messias to the enjoyment of the world to come; and with this accords the testimony of our Rabbies, that the dead whom the Lord shall raise to life in the future, shall never return to their dust again.”

* Fol. 36, col. 2, as printed at Amsterdam in 1647.

The third, Whether the land will be able to contain all those that shall be raised from the dead? The possibility of which he endeavours to demonstrate by some very minute calculations. The fourth, Whether those of the same family, and such as were neighbours in their lifetime, shall then recognise one another? His answer is, that as prophets, pastors, and princes are distinguishable from other men, so will they then distinguish one another; and that every man shall join himself to his own tribe, according to the prediction of Ezekiel. The fifth, What will be the case with those who may have died without their limbs; or otherwise maimed or blemished? To which he replies, that they shall be raised exactly as they died, so as to be recognised; but that, afterwards, their defects will be healed by the Creator, according to what is said of him in the Scriptures: That he killeth, and maketh alive; that he bruiseth, and healeth again. The sixth, Whether they shall then eat, and drink, and take wives? Which he answers in the affirmative; comparing them with those individuals who were restored to life under the Mosaic dispensation. The seventh, How they can be translated into the world to come, in which there is neither eating, nor drinking, nor marrying, after being used to these things in this world, and so be able to live? To this he gives for answer, that they will be able to do it in the same manner as

Moses was enabled to do it for forty days on Mount Sinai. The eighth, Since those who shall be restored to life in the day of salvation, will be left to their own choice and free agency in respect of their worship, whether may it not happen that they shall choose Baal, and so have no share in the world of recompense? To which he replies, that the whole multitude of believers, belonging to their nation, are to be ranked with the righteous in the world to come, as they choose the service of Jehovah, and not Baal; that he who knows every thing before it comes to pass, would never have promised to the righteous an everlasting recompence in the world to come, if he had not foreknown that they would prefer his service; neither would he have promised to any righteous Israelites the resurrection of the dead, unless he had foreseen that, in the days of the Messias, they would prefer his service to that of Baal. The ninth, Whether, for that service which they shall perform in the days of the Messias, they shall have any reward? His reply is, that, as they have a reward for their service in this world, so shall they have a reward for their service in the days of the Messias; and that the more abundant, in proportion as their merit shall have transcended their former deserts. The tenth and last, What shall be the fate of those people in whose lifetime the salvation shall be wrought? as likewise of the children born at that

time? To which he returns for answer, that, as the Scripture hath said nothing expressly, and as the Fathers profess to have no tradition relating to that matter, there are three opinions entertained on the subject. Some suppose that they shall not die at all; and cite, for the support of their opinion, the text, *Death is swallowed up to eternity*. Others maintain, that they shall die, and then be restored to life again, so as to be fellow-worshippers with those that have been raised from the dead. But others maintain, that they shall live a great many years, and then die; and shall not be restored to life until the time of the world to come: and to this last opinion he modestly confesses he is himself inclined; because he could not find that the resurrection of the dead, at the time of the salvation, was promised to any, except those alone who had suffered in the captivity. Hence it appears to have been the belief of R. Saadias Gaon, that the first resurrection should take place at the coming of the King Messias, as the reward of the faithful exiles; and that all the rest should be raised at the commencement of the world to come, when punishment shall be awarded to the wicked, as well as a recompense to the righteous. He strenuously contends for the restoration of the identical body, together with the very clothing which they wore at the time of their death; and this he declares to have been not merely his own private opinion, but

the common belief of the ancient Jewish Fathers. In the eighth and subsequent Discourse, he treats of the place of the world to come; and maintains it to be insinuated to us in the writings of the prophets, under the designation of the New Heavens and the New Earth. He wisely remarks, that, as we can behold nothing with our eyes, except the heavens and the earth, it was natural for the inspired penmen, in describing the place of our future felicity, to speak of a new creation both of the heavens and the earth, so as to be properly adapted for the reception and continuation of a new order of beings. The earth which now exists, he justly observes, was formed for the purposes of animal sustenance; and, therefore, contains within itself fields for sowing in, gardens, rivers, torrents for watering as well the trees as the cattle, seas, channels, deserts for the feeding of wild beasts, and roads to walk in; all which things are necessary for food and entertainment in this terrestrial habitation. On the other hand, in the habitation of the world to come, there will be no need of food, nor possessions, nor fields, nor vegetation, nor rivers, nor mountains, nor torrents, nor any thing whatever of that kind; as the children of men, at that time, will be in need of nothing, except a tabernacle, or a fixed abode, and the canopy surrounding it.

In the Sepher Hayasher, Rabbenu Tam has

devoted to the consideration of the world to come a complete chapter, the whole of which is here transcribed, and laid before the reader : *

העולם הבא הוא חוצה מהנגלגים הסובבים עליו
והעולם הבא הוא רחוב בלי קצוות בלי אוכל רק באורה
נדולה אשר לא תרמה לאור הזה ואין שם מעלה
למטה והנגלגים האלה הם מחיעה בין העולם הזה
והעולם הבא והעולם הזה דומה למערה במדבר תחת
הארץ ואת המערה יחשוב השוכן בה כי אין עולם
אח' זולתה מפני מה שלא ראה מה שיש בחוץ ואלו
יצא משם היה רואה ארציות רחובות והשמים והים
הנרוול והמאורות והכוכבים.cn אדם בעולם הזה יחשוב
כ' אין עולם אחר ואלו י יצא ממנה היה רואה רוחב
העולם הבא ואת יקר תפארת גודלו ודע כי הנשמה
אצל אותה הברוא מכחו ונפה אורה בגין האדם אחר
הביאה בעולם הזה בתוך הנגלגים האלה כאשד יסכו
הרוח בתוך הנאדר ועל כן כשתפרד מן הגוף אם תהיה
חסידה נקייה תשוב אל מקומה ותעבור מן הנגלגים
ותצא לחוץ בעוף הנתפש במצודה רעה ובאשר ימלט
ישוב אל קנו אך אם הנשמה תהיה חוטאת תהיה
כמו העוף אשר אברתו קצוצה ולא יכול להתחופף והוא
מקוון בעברי פי פחתו ונפל בתוך שוחה עמוקה ולא
יכול לצאת ממנה עד אשר נצמחו אברותיה ותוכל
לעוף מן הנפש החוטאת לא תוכל לעלות מפני כובד
העוניות אשר יכברדו עליה ולא יניחוה לעלות אל מקומה .
ודע כי העולם הבא הוא מעמד נפשות הצדיקים ותהי
קרבתם לבורא כפי מעלהם אך נפש הרשעים לא תצא
מן העולם הזה עד אשר תענש ותטהר ואו תקל לעלות

אל מקומה כשירצה אלוהיה והנפשות העולות לעולם
 הבא תהיה מלאכת המלאכים מעת הפרדס
 מן הגוף עד אשר ירצה הבורא להשיבם לגוייהם
 בתחילת זה יהיה בעת תחיית המתים וכאשר יגוזר
 על קצחים לשוב לגוייהם יתחדש העולם הזה מפני
 חידוש אנשיו ועל זה אמר הנני בורא שמיים חדשים
 ואפשר כי כאשר יחדש הבורא הגוויות אחרי הפרדס
 ויכולות והנשימות אחריו עלותם כן יחדש בשמות כה
 אשר אין בהם עתה וכן יחדש בארץ כה אחרת כמו
 שיעשה המלך ברצו לעשיות סודיה לאוהביו יצוה
 לפנות להם ביתו ולהוציא כל מה שיש בו כדי לחדש
 אותו ולטוח אותו ולעשיות בו שכיות המדה לנבוד
 בעלי בריתו הבאים לסייעתו וזה העולם אשר יתחדש
 בעת תחיית המתים נקרא גם כן העולם הבא וימחו
 בו חסידי האל וקדושיו بعد רצונו לעמוד ולעבד אותו
 ולהלך לשמו וללמוד חכמאות חדשות וקדושיםות כחכמת
 הנבאות והדומות לה ולא יהיו אוכלים ושותים רק
 כאשר עמד חנוך ואליהם ולא אכילה ושתייה כמשה
 רבינו ע"ה אשר עמד ארבעים ים ולא אכילה ושתייה
 כי האכילה והשתייה הוא תערובת רעה בגוף וא"א שהיתה
 ארם בתכליית החסידות וקדושה בעוד שהו אוכל
 ושותה כי האכילה והשתייה אינם לבדים רק ימשכו
 אחריהם שאר התענוגים הרעים וימשכו אחרי התענוגים
 המתוקים ההנאות והחנופות וכשתסר האכילה והשתייה
 יסרו כל אלה המעשיות הרעים ועל כן אמר הכתוב
 את רוחי אתן בקרבכם ואם יאמר אדם אי אפשר לנוף
 שיתקיים ולא אכילה ושתייה נאמר לו כי ענייני הנואלה
 כלם יהיו על מעשה נס כנون חדש השמים והארץ
 וכనון תחיית המתים אשר אלו יודעים כי אין כה בגוף

שיהיה אחר מותו אלא בANELAOOT ה'בורה ית' כמו שאין בנה הצומה כה שיתחרש אחריו שישראל וכמו כן יוכל ה'בורה ית' לקיים הנויות بلا אכילה ושתיה לשולשת סבות האחת להיות קדושתם גמורה כמו המלאכים והשני להבדיל בין המعيشם הרעים הנמשכים אחר אכילה ושתיה והשלישי לבל ימותו כי סבת המות היא האכילה ושתיה וזה היתרון הגדול יהיה בין ומין ימות המשיח לזמן יציאת מצרים וכשיהיה כן הדבר ר'ל שלא יהיה שם אכילה ושתיה יהיה זה סבה שלא ימותו כי אין להם דברים מHALISHIN הגות ומHALAIIM ומכאיים ומכל'ו' אותו כי כאשר יבא הבריות מן האכילה ושתיה במישור כן יהיה סבת הHALAIIM וחותמות או מחותפת או מהברון אכילה ושתיה או משנו' המוג אשר להם ואחרי אשר תסור הסבה הנורמת הHALAIIM וחותמות יהיו כמו המלאכים עד שירצה ה'בורה ית' להעלוותם : The world to come is without those heavenly orbs with which we are surrounded. The world to come is extended beyond all limits, and is incomprehensible, except by its own light, which in nothing resembles the light that we enjoy. There is there no lower degree; and the heavenly orbs form a partition between this world and the world to come. This world resembles a subterraneous cave in a desert, of which the occupant imagines that there is no other world besides it; because there is nothing that he can see without it. But, if he once come out of it, he beholds the spacious lands, the heavens, the immense sea, the luminaries, and the stars. In like manner, the man who lives

in this world, imagines that there is no other world; but, if he depart out of it, he beholds the immense extent of the world to come, together with its splendour, beauty, and majesty. Know, likewise, that the Holy One, blessed be He, causes to emanate from his own energy the human soul; and after that he has brought it into this world within the heavenly orbs, he breathes it into the body of the man, just as they enclose the air within a bladder; and, therefore, when it is again separated from the body; if it be holy and pure, it returns to its own place, passes from amongst these heavenly orbs, and, like a bird that has been caught in some evil snare, flies from amongst them forthwith; and thus having effected its escape, repairs to its own nest again. But, if the soul be sinful, it is like to a bird which has its wings cut off, and is unable to fly; and making her nest by the sides of the mouth of her hole, she falls into the midst of a deep ditch, from which she cannot extricate herself, until her wings grow out, and she becomes able to fly again. In this manner, the soul that is sinful cannot rise, by reason of the weight of those iniquities which press her down, and will not permit her to ascend to her own place. Know, too, that the world to come is the station of the souls of the righteous; and their approximation to the Creator is according to their excellency. But the soul of the wicked does not depart out of this world at all, until it be

punished, and purified; and then it will be rendered light enough to ascend to its own place, whenever it may please God. Moreover, of the souls which ascend into the world to come, the employment is the same with that of the angels, from the time of their being separated from the body until it shall please the Creator to restore them to their bodies as at the first; and this will take place at the resurrection of the dead. But, when he shall resolve on the completion of their final destiny to return to their bodies again, this world will be created anew by reason of the renovation of its men; and in reference to this the Scripture saith, *Behold, I will create a new heaven.* Nor is it at all impossible but that, when the Creator shall renew the bodies after their separation and dissolution, as also the souls after their ascent, he may likewise create in the heavens fresh virtue, such as they have not now. In like manner, too, he may create in the earth other and fresh virtue; just as a king may do, who, when he wishes to make an entertainment for his friends, gives order to those of his house to inspect and bring out whatever it contains, in order to have it renewed and varnished afresh; and then to place in it some exquisite and delightful pictures, in honour of those associates who are coming to his entertainment. Now, the world which shall be created anew at the time of the resurrection, is also called the world to come; and in it shall

subsist the pious worshippers of God, and his saints; it being his pleasure that they should subsist, and serve him, and praise his name, and learn new and sacred sciences; such as the science of prophecy, and the like. Nor shall they either eat or drink; but they shall subsist, as Enoch and Elijah subsisted, without eating and drinking; and as our Rabbi Moses, peace be upon him, who subsisted forty days without either eating or drinking. For meat and drink are but so many sordid mixtures in the body; nor is it possible that man should arrive at the perfection of piety and sanctity so long as he continues to eat and drink; as eating and drinking do but serve to draw after them the other evil voluptuous pleasures; and so men are thereby seduced to pursue those sweet, voluptuous, and contaminating joys of life. But when you once withdraw eating and drinking, all those evil practices will retire; and, therefore, the Scripture saith, *I will put my spirit within you.* But, if any man should say that it is not possible for the body to subsist without eating and drinking; to such we would reply, that everything connected with our redemption will be miraculous: as, for instance, the renovation of the heavens and the earth, and the resurrection of the dead; as to which we cannot but know, that in the body itself there is no virtue whereby it may revive after its dissolution, save only by the miraculous power of the Creator,

blessed be he; just as in the virtue of the budding plant there is no power whereby it may be renovated, when it is once blasted and destroyed. In the same way, the Creator is able to cause the bodies to subsist without eating and drinking; and that for three reasons: first, in order that their sanctity may be perfect, like unto that of the angels; secondly, in order to separate the evil courses, attendant on eating and drinking; and, thirdly, that they may not die; for the efficient cause of death is eating and drinking; and this great and superior advantage there will be between the period of the days of the Messias and the period of our departure out of Egypt. Now, since the case will be so, that is, since there will be neither eating nor drinking, this will be the cause why they shall not die; as there will exist in them nothing to enervate, enfeeble, disorder, and waste the frame. For, as lustiness arises from eating and drinking in due moderation, so the cause of sickness and of death arises either from the superfluity or from the deficiency of meat and drink; or from some particular change of their bodily temperament. But, when the cause which occasions sickness and death shall have been removed, they will then resemble the angels, until the Creator, blessed be he, shall be pleased to exalt them." Thus far Rabbenu Tam.

The sentiments of Maimonides are to be found

in the Sepher Hammaddang, and in his Commentary on the Mishna, in Chelek; but as they are in some measure heretical, and confessedly repugnant to the generally received doctrine of the Jewish church, I shall refrain from transcribing his words. The sum of them is: That the world to come signifies nothing more than that state of existence into which every soul enters immediately after death. That the days of the Messias denote the period in which the supremacy shall be restored to the Israelites; and when they shall have perfect rest from all their enemies, so as to be able wholly to devote their time to the study of the law; and all this through the instrumentality of the King Messias, who, after a prosperous reign, shall die like every other mortal, and be succeeded on the throne by his own son, and that son again by his son, and so on for a long succession of ages. That the Garden of Eden is some fruitful and delightful spot of the earth, abounding with delicious rivulets, trees, and plants, hereafter to be revealed to the righteous, and to be enjoyed by them in their embodied state, as in this present world; either in the days of the Messias, or after the resurrection of the dead. That there shall be a general resurrection of all the dead, including the Messias and his posterity, who, after being raised, shall eat, and drink, and beget children; and at last shall die a second time, and be translated into the life of the

world to come, which he everywhere considers the same with the world of spirits; and of which the righteous, during their embodied state, after the resurrection of the dead, cannot possibly be partakers. Some of his positions are consistent enough with the doctrine of the Fathers; and as such are approved and extolled by his great rival, Nachmanides. But, when he proceeds to maintain that, after the resurrection, the righteous shall eat and drink, beget children, and die again, he dilapses into a manifest heresy, and has been justly and severely reprehended for it by every eminent authority within the pale of the Jewish church.

ואחרי שתבאר * : Thus, R. Moses Nachmanides : *

קצת מעניין הדין והעונש שיצילנו בעל הרחמים
מן צרכין אנו לבאר עניין השכר שיזכנו בעל
הנמול אליו והוא בדברי רבותינו שני שמות נן
עדן והעולם הבא מלבד טובות העולם הזה כנון ימות
המשיח לחיים ותחיית המתים שבאותו זמן שאין אנו
מדברים עתה בהם ותחלת נאמר שכיר המצו כלן
והגמול הטוב שלהם דבר פשוט הוא בדברי רבותינו
שהעיקר הנadol הוא חי העולם הבא אבל השכר הקודם
והוא מה שינו לארם אחריו ימות מיד הוא נן עז
כמו שביארנו מניהנים שהוא העונש המגיע לרשע אחריו
ימות מיד וכן תמציא בכל מקום מדבריהם נן עדן הפך
מניהנים כמו שאמרו בירובין יפה רנת יפה תקנת ניהנים
לרשעים וכן עז לצדיקים : “But, now that we have in some measure elucidated the doctrine

* Torath Haadam, fol. 101, col. 3.

of the future judgment and punishment, from which may the Author of Mercies deliver us; we must next expound the doctrine of a future reward, for which may the Author of Retribution render us meet: and this, in the language of our Rabbies, is comprised under the two titles of the Garden of Eden and the world to come; besides the blessings of this world, namely, the days of the Messias for the living, and the resurrection of the dead at that time; of which, however, we do not discourse at present. First of all, then, we affirm, that the reward of all the precepts, and their happy retribution, is one of the plain and literal assertions of our Rabbies. The main and chief matter of recompense is the life of the world to come; but the primary reward, and what accrues to the man immediately after death, is the Garden of Eden. In the same manner as we have elucidated the sense of the term, Hell, that it is the punishment which befalls the wicked immediately after death, so will you also find in every instance of their words, that the Garden of Eden is the opposite or the reverse of Hell, according to what is said in *Massecheth Eruvin*: Well hast thou judged, well hast thou ordained Hell for the wicked, and the Garden of Eden for the righteous." The author then advances to the further confirmation of his positions on the authority of the Fathers; and after having animadverted and descanted at

great length on the doctrine of Maimonides, he finally concludes the whole of that interesting chapter in the following terms: *

והנה יאמין באמת שהוֹא עיקר מעיקרי התורה הכוונה בו שהثبت המתים שהוֹא לגוף ברצון הברוא ויצאו הנשומות מן העולם הבא וישבו לגוף בימי התהיה ויתעדנו האנשים הרים הרים בטובות העולם הזה בימים המשיח ויזבו בו למעלה עליונה ממעליהם הראשונה אבל אחרי כן יגוזר הרב זל מיתה על המשיח ועל דורו ויהיו נפשותיהם בטוב העולם הבא ולא נופ כמו שהיו מתחלה במעלה נדוליה ממנה שוכנו לה במקומות שעשו בזמן התהיה וזה יתקיים להם לנצח והנה אריכות הרב זל בהרבותיו דבריים להכרע שבני העולם הבא אין נופ לשני ענינים כי הוא יודע אנשי קבלתנו יאמינו שאין אחרי התהיה מיתה על פי מה שדרשו בבלע המות לנצח ואמרו מתי שעתיד הקב"ה להחיות שיב אין חורין לעפרן ולזה הרעת בני העולם הבא אחרי התהיה יהיו בעולם ההוא בוגדים והרב מבטל זה הרעת הכל יכולתו ועל זה הלקו עליו רבים מחכמי הדורות האלו על הכוונה הזאת כמו שימצא בדבריהם כי על העולם הבא אחרי המיתה לנפשות לא יחלק כל איש חכם או שאינו חכם ואין צורך בו לכל עניין הדברים שכתב הרב בכמה מקומות כי דבר מפורסם הוא שאין נופ בו חלק ווכות ועוד יכוון הרב זל לעניין שני להחיות בנפש עצמה שאינה נופ ולא כה נופ אלא שבל נבדל בכח המלאכים וכן אמרו שם במנגת תחית המתים והגורם כל זה מה שיעלה במחשבת הרמן כי אינם מאמינים שיש מציאות קיימת אלא לגוף אך מה שאינו נופ ולא מקרה בגוף אינו נמצא

* Fol. 107, col. 4.

בדעת הנברים מדרעת ועל כן יאמינו רובם כי הברוא גוף אינו נמצא לפि מחששתם אך הנקראים הרים באמת לא במלה עובה נודע להם במופת כי כל נברא מתולדו הגוף הוא יותר חזק במציאותו ממי שיש לו גוף עוד לא נכון לומר יותר כים אלא שמציאות הנברא הוא המציאות האמיתית בעבר שלא ישגוח דבר מקרה השנויים והם הרים שנתברר להם במופת כי הברוא אינו גוף ועל כן היא מציאותו בתחלת הקיום וכן לא נברא נברא רוצה לומר המלאכים והשכל הוא במציאותו יותר תקיף וקיים מכל בעל גוף ועד כאן נאמין כי המלאכים אינם גופים וכי בני העולם הבא הם נפשות נבדלות ועוד אמרו זל ואיך יעלה על לב איש שיבינו אלה הסכלים כי המלאכים הם נבראים מן הגוף ועם מציאותם רצוי לומר מציאות המלאכים ובני העולם הבא ישבו אלה כי לא יודע מציאותם אלא בקבלה מצד התורה וכי אין דרך מעיד על מציאות המלאכים ועל קיום הנפשות וו הילה מורה לך מדברי הרבה זל פירוש העה שהוא קיום הנפשות בלבד אחריו המות והוא דבר המתברר להם במופת ועין בלבד קבלה כי עני העה אחריו התהיה באמת צדיק הוא לדברי התורה ופירוש הקבלה והנה נתברר אמונה הרבה זל בפירוש העה ובוונתנו אנחנו ובאמת תמציא למקצת חכמי ספרד בחבורי הרים ותפלתם שם ממכמים לדעת הרוא שהעה הוא עולם הנשמות ור' בן גבירול זל אומר בתפלתו תחת כסא כבוד מעמד לנפשות הסידיך וכו נועם בלי תכליות וקצבה והוא העה וכן יתפלל ובעת מן העולם הזה תוציאני אל העה בשלוי תביאני אבל לנו שומעים שאמרנו כהלה והבאו הדבר בריאות מדברי ר' זל ושוב מצאתו לנאון זל רב סעדיה

בפירוש ספר דניאל שהוא אומר כדברנו בפירוש הע'hab
 וקבלת ראשונים הוא תורתם אל תשכח ואם אין בינו
 דרך בשנו' השמות והכל מודים בתחום התחיה
 ובקיים הומן ההוא בכלליו ופרטיו כמו שפירשתי זולת
 דעת רבי משה ז"ל שנונת קצבה לזמן התchia ומחיזר
 הכל לעולם הנשימות כמו שנזכר למעלה ואנחנו
 מקיימים אנשי התchia לעדי עד מימות התחיה המתים
 לע'hab שהוא עולם שבלו ארוך וארון הרחמים יוכנו לטוב
 אשר צפן ליראיו ופועל לעבריו למען רחמיו וחסדיו אמן :
 "Behold he, Maimonides, believes in truth, that
 there shall be a resurrection of the dead; which is
 the chief of all the chief articles of the Law:
 whereby is meant, that the soul shall return to the
 body at the pleasure of the Creator; that the spi-
 rigs shall proceed out of the world to come, and
 shall return to the body in the days of the resur-
 rection; that those men who are meet and worthy
 of the happiness of this world, shall feast and enjoy
 themselves in the days of the Messias, and shall be
 accounted deserving of a degree of exaltation in it
 superior to their former elevation. But after this,
 the Rabbi of blessed memory is for awarding death
 to the Messias and to all his generation; and their
 souls are to subsist in the blessed state of the world
 to come without any body, just as they were at the
 first; only in a still more exalted rank of being,
 for which they shall have been accounted meet by
 virtue of the precepts which they may have per-
 formed at the time of the resurrection; and this

their final state is to last for ever. I cannot but wonder, however, at the prolixity of the learned Rabbi of blessed memory, whilst he multiplies words to evince, in two respects, that the children of the world to come are not corporeal. For he is well aware, that those who adhere to our received tradition, believe, that after the resurrection there is no more death, according to their disquisition on the text, *Death shall be swallowed up to eternity*; and they expressly affirm, that the dead whom the Lord shall quicken, will never any more return to their dust again; and, therefore, consistently with this notion, the children of the world to come, after the resurrection, will subsist in that world in an embodied state. This opinion, however, the learned Rabbi with all his might endeavoured to set aside; and, consequently, on that point he had opposed to him a great majority of the learned of those times, as may be seen from their writings. For of the world to come, immediately after death, as appertaining to the souls, no man, whether learned or unlearned, will ever think of raising any dispute; nor was there herein the least need of any of those arguments which the learned Rabbi, in ever so many places, has attempted to enforce; as it is a most self-evident truth, that, in it, the body has neither portion nor claim. Moreover, the learned Rabbi, in the second place, sets himself to work to demonstrate of the soul itself, that it is

neither a body nor the energy of a body; but an abstract or immaterial intelligency, of a like class with that of the angels. Thus, in his Tract on the Resurrection of the Dead, he tells us, that the occasion of all this error is the notion of the common people, who cannot be induced to believe, that there is any real subsisting essence, except of some body; and that whatever is neither a body nor a bodily accident, does not exist at all, in the opinion of those of uncultivated understandings. That for the same reason the generality of them believe, that even he who is the Creator of body does not actually exist, at least according to their own mode of conception. But that to those who are called wise in truth, and not in word merely, it is known to demonstration, that everything separated from the generation of body is more potent in its essence than that which is corporeal. That it is not, indeed, so proper to assert, that it subsists rather than the other; but that the existence of what is separated from matter, is the true subsistency itself; since that nothing resulting from any changeable accident can approach or touch it. That such alone are the wise to whom it appears clearly demonstrable that the Creator is no body; and, consequently, that his essence exists in the highest perfection of subsistency. That, in this way, what is separated from matter is not created; meaning to say, that the angelic and intellectual

natures are more durable and permanent in their existence than any corporeal being. Now, so far truly we believe and maintain, that the angels are incorporeal, and that the children of the world to come are souls separated from matter. But the author goes on to ask, How any one of those who are foolish and ignorant, should ever understand that the angels are immaterial? or that such should ever form in their minds any conception of the reality of their essence, that is to say, of the essence of the angels and of the children of the world to come? since of their essence there is nothing known, except by tradition, as regards the Law; and since there is no way of bearing testimony to the essence of the angels, and to the subsistency of the souls of men. This citation from the words of the learned Rabbi of blessed memory clearly shews you his exposition of the world to come: that it is the subsistency of the souls apart by themselves after death. The proof of the matter is made to rest on logical deduction, on reason only, without any tradition to support it; for, doubtless, the question of the world to come, after death, stands in need of the words of the Law and of the exposition of the cabbala to confirm it. Behold, then, the creed of the learned Rabbi of blessed memory in the exposition of the world to come; and what we ourselves intend by the expression. Nor can it be denied, that several of the sages of Spain, in their scientific

compositions, as well as in their Prayers, are to be found assenting to the opinion, that the world to come is the world of spirits. So R. Solomon ben Gavirol of blessed memory says in his Prayer : *Under the Throne of thy Glory is the station of the souls of the pious worshippers ; and in it is pleasure without either end or limit ; and that is the world to come.* In like manner he also prays : *And when thou shalt remove me out of this world, translate me in peace into the world to come.* Nevertheless, we have them consenting to us, who argue according to the decision of the Talmud, and who advance the matter with proofs fetched from the words of our Rabbies of blessed memory. Moreover, I find, that R. Saadias Gaon of blessed memory, in his Commentary on the Book of Daniel, expounding the sense of the world to come, speaks of it in the same terms with ourselves ; and the traditions of the ancients, that is to say, their law, do not thou forget. In fact, with us the way of handling the subject is without any diversity of language ; and we all confess our belief in the resurrection of the dead, and in the permanency of that period, as well generally as particularly, according to the exposition here given ; with the exception only of the opinion of R. Moses of blessed memory, who assigns a limit to the period of the resurrection, and makes them all return into the world of spirits, as we have above related : whereas we make the men of

the resurrection subsist for ever and ever; from the days of the resurrection of the dead unto the world to come, which is the world that continues all along. May the Lord of Mercies remember us for good, who honoureth those that fear him; and who worketh in behalf of his servants for the sake of his own mercy and goodness. Amen." Thus far R. Moses Nachmanides.

To the above testimony of Nachmanides, I shall subjoin that of R. Bechai: *

ורעת הרמ"בם זיל בעניין * :
 תחית המתים כי בני תחית המתים יאכלו ויישטו ווילידו
 כי הכלים שביהם לא יהיו לבטלה ויהיו ימיים ארוכים
 ואחרי התחייה יموתו ויבאו לה"י העולם הבא הוא עולם
 שמצוירין זיל תמיד מזמין לה"י העולם הבא הוא עולם
 הבא שאחר התחייה שעליי אמרו ריזל העולם הבא
 אין בו לא אכילה ולא שתיה אלא נפשות בלבד
 גופות שם יהיו גופות הנה הכלים לבטלה כיון שאין
 משמשין בהן בפעולות גופניות שהן אכילה ושתיה
 ותשמש ואם תאמר אין תמה בזה שהרי מצינו פליאה
 במשה ואליהו שעמדו זמן בגופות בלבד אכילה ושתיה
 בן תהיה הפליהה בבני העולם הבא שיתקיימו בגופות
 בקיום משה בגוף בהר סיני או בקיום אליו אי אפשר
 לומר בן לפיו שם נתבטלו הכהות הגופניות ממשה
 ואליהו היה זה לפיו שעה ואין בזה כלים לבטלה שהרי
 קודם הפליהה הוצרכו לכלים גם אחר הפליהה הוצרכו
 להם לא שבוי כליהם ריקם אבל בבני העולם הבא
 שאין שם לא אכילה ולא שתיה שיברא הק"ה עולם
 חדש יהיה שם בגופות והכלים פועל בטל זה מן הנמנע

* Fol. 257, col. 3.

כִּי אֵין מְפֻעָל חַנְם שִׁיפָעַל דָּבָר לְבַטְלָה וְלֹכֶךָ יִשְׁ לְכָל
 מִשְׁכַּל לְהָאָמִין שָׁאַיִן בְּבָנֵי הָעוֹלָם הַבָּא גּוֹפָת אֶלְאָ
 נְפָשָׁות בְּלִבְדֵּךְ וְהַכְּלָל דָּעַת הַרְבָּה וְלַל וְהַעֲלָה מִתּוֹךְ
 דְּבָרָיו אָמָן לֹא כִּן דָּעַת הַכְּמִי הַתְּלִמְדּוֹד וַיּוֹדְעִי הַקְּבָלה
 כִּי הִם סּוּבָרִין שָׁאַיִן מִיתָּה אַחֲרַ הַתְּחִיה מִמָּה שָׁכְתּוּב
 בְּלֹעַ הַמּוֹת לְנֶצֶח וּמִמָּה שְׁדָרְשׁוּ רֹוֹל מִתִּים שְׁעַתִּיד
 הַקְּבָה לְהַחִיּוֹת שׁוֹב אַיִן חַוּרִין לְעִפְרָן וְעַל הָעוֹלָם
 שַׁאֲחַר הַתְּחִיה אָמָרוּ רֹוֹל בְּבָרְכוֹת מִרְגָּלָא בְּפָמִיה
 דָּרָב הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִּיה וְלֹא
 קְנָהָה וְלֹא תְּחִירָה אֶלְאָ צְדִיקִים יוֹשְׁבָנִין וַעֲטָרוֹתֵיהֶן
 בְּרָאֵשֵׁיָּהֶן וְנָהָנִין מִיוֹם הַשְׁכִּינָה וְהַמְּאָמָר הַוָּה יְוָרָה בּוֹדָאי
 שִׁישׁ שֵׁם גּוֹפָת וְזֹהוּ שָׁאַמְרוּ אֵין בּוֹ לֹא אֲכִילָה וְלֹא
 שְׁתִּיה שָׁאֵם לֹא הָיוּ שֵׁם גּוֹפָת אֵין צְדִיקָה לְוֹמֶר שָׁאַיִן
 בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִּיה לְנְפָשָׁות וְעַל כֵּן נָאַמֵּן שְׁיָהָוּ
 בְּנֵי הָעָבָב בְּגּוֹפּוֹת יִתְבָּטְלׁוּ מִמָּם הַכְּחֹות הַגּוֹפְנִיּוֹת כְּהַבְּטָלָה
 הַכְּחֹות הַגּוֹפְנִיּוֹת מִמְּשָׁה וְאֶלְיָהוּ וְתַּתְּעַלָּה נְפָשָׁם עַל
 גּוֹפָם כְּעָנֵין בְּמִשָּׁה וְאֶלְיָהוּ וְאֶם תַּקְשָׁה עֹור וְתוֹאמֶר
 שְׁיָהָוּ הַכְּלִים לְבַטְלָה אֵין לְבַטְלָה מָאָחָה שֶׁהָמְקִבְּלִים
 הַשְּׁכָר וְהַתְּעֻנוֹג בְּגּוֹפָה וּבְנֶפֶשׁ יִהְדִּיו כַּשְּׁמַם שְׁהַשְׁתְּרָלְוּ בְּקִיּוֹ
 הַמְּצֹוֹת וְטָרְחוּ בְּהַזְּנִבְנָה בְּאֶחָד בְּגּוֹפָה וּבְנֶפֶשׁ שְׁהָרִי אֵין הַקְּבָה
 מִקְפָּח שְׁכָר כָּל בְּרִיה וְאַיְנוּ רֹואָה שְׁיָהָוּ הַגּוֹפָע עֲשָׂו בְּמִשְׁפְּטוֹ
 אֶלְאָ רֹצֶחָה הוּא שִׁזְמָלָחוּ שְׁכָר בְּתְּעֻנוֹג שָׁאַיִן לוֹ סָופָה
 וְשְׁיָהָוּ נַעַתְקָמָע עַל מְעוֹלָם הַתְּחִיה אֶל הָעוֹלָם הַבָּא בְּגּוֹפָה וּבְנֶפֶשׁ :

“But the opinion of R. Moses ben Maimon of blessed memory, in the matter of the resurrection of the dead, is, that the children of the resurrection of the dead shall eat, and drink, and beget children; as the bodily organs with which they are furnished will not be functionless. That they shall live a

great length of days; and after their resurrection shall die, and enter into the life of the world to come ; the same with that world of which our Rabbies of blessed memory constantly make mention, on saying, *Destined to the life of the world to come*; that world to come which will be subsequent to the resurrection; and of which the Fathers of blessed memory speak when they say, *In the world to come there is neither eating nor drinking, but souls without any body*; for, if there were bodies, their organs would be functionless; forasmuch as they would make no use of them in any bodily operations, such as eating, and drinking, and sexual intercourse. Should you make answer and say, that there would be nothing wonderful in this ; for, behold, we find the miracle to have occurred in the person of Moses and Elijah, who for a time subsisted in the body without eating and drinking; and so will the miracle obtain in the children of the world to come, that they shall subsist in their bodies, according to the subsistency of Moses in the body on Mount Sinai, and according to the subsistency of Elijah; it would not be competent for you to argue in this manner; because, if the bodily organs of Moses and Elijah did cease to act, that was but temporary; nor were their organs hereupon functionless; for, behold, before the miracle they had need of them; and, also, after the miracle they still wanted them : their organs

did not return to them in vain. But, of the children of the world to come, with whom there is neither eating nor drinking, to affirm, that the Lord will create a new world, and that they shall exist there with bodies and functionless organs, would be to advance a thing altogether absurd and impossible; as it is not the act of any wise being to construct an instrument for no particular purpose; and, therefore, every intelligent man must needs believe that there are not amongst the children of the world to come any bodies, but souls only. This is the sum of the opinion of the learned Rabbi of blessed memory; and the upshot of his words. It is, however, by no means the opinion of the sages of the Talmud, and of those conversant in the cabbala; for they suppose that, after the resurrection, there will be no death; first, from the text of Scripture, *Death shall be swallowed up to eternity*; and, secondly, from what the Fathers of blessed memory have taught and inculcated, where they say, *The dead whom the Holy One, blessed be He, will quicken, shall never more return to their dust again*. Moreover, of the world, which is after the resurrection, our Rabbies of blessed memory, in Beracoth, say, *It was a speech constantly in the mouth of Raf, In the world to come there is no eating, nor drinking, nor envying, nor strife; but the righteous shall sit with their crowns upon their heads, and shall be regaled from*

the splendour of the Habitation. This saying clearly demonstrates, that there are bodies there; and that is the reason of their saying, *There is in it neither eating nor drinking*; for, if there were there no bodies, there would have been no necessity for saying, that in it there is neither eating nor drinking for the souls. For these reasons we believe, that the children of the world to come shall be with bodies; that their bodily energies shall cease to act, like as the bodily energies of Moses and Elijah ceased to act; and so their soul shall be exalted above their body, as in the instances of Moses and Elijah. But, if you should state a further objection, and say, that there will then be organs discharging no functions, I would reply, that they will not be altogether functionless, as they will be receiving a reward and delectation with body and soul together, according as they may have laboured and been occupied in the fulfilment of the precepts, with the body and soul in one person. For, behold, the Lord abridgeth no creature of its reward; nor will he endure to see that the body, according to his determination, should be oppressed; but his pleasure doubtless is, that it should receive its recompence of reward in an endless delight; and, that the man should be translated from the world of the resurrection into the world to come, with both body and soul together." To the like

purport is the testimony of R. Abraham Seba : * *וכמו שהשבת הוא יום מנוחה רמו לעולם הבא שהוא מנוחה ובן הוא רמו לימות המשיח שהם מנוחה נמורה בלי עצב וראגה כמו השבת כאומרים שית אלפי שניין הוא עלמא וחדר הרוב שוה רמו לימות המשיח שהיה העולם הרב ג' מהרבנים הראשונים של הרבנן ונלוות אלא הכל מנוחה ועטף התורה כאומר אוטם אלף שנים שעתיד הק'בה לחדר עולמו צדיקים מה הם עוזים הבה' עושה להם כנפי כנסרים ושתים על פני המ' שוה רמו לתורה שנמשלה למי' בן דבר עמלק הוא רמו לימות המשיח כי או יתקיים האויב תמו הרכבות לנצח וגנו וה לעולם ישב במנוחה והשקט כי כל ומין שורעו של עמלק קיים כביכול הק'בה יש לו צער ומלחמה כאומרו מלחמה לה בעמלק מדור דור ואמרו מדורו של משה עד דורו של שמואל ודורו של שמואל עד דורו של מרדכי ודורו של מרדכי עד דורו של משיח ואו אין שטן ואין פגע רע ספו תמו מן בלהו ואו יתקיים השקט ובטה עד עולם שהוא עולם של משיח שהוא מנוחה כמו השבת שהוא שביעי ומנוחה : "In the same manner as the Sabbath, being a day of rest, is typical of the world to come, which is a rest; so also is it typical of the days of the Messias, which are a complete rest, without any sorrow or anxiety, like unto the Sabbath. So say the Fathers: *Six thousand years the world exists; and during one thousand it is desolate*; which alludes to the days of the Messias, when the world shall be void of the pristine effects of devastation and*

* Tseror Hammor, fol. 146, col. 3.

captivity; and there will be nothing but rest and the study of the Law, according to what they say: *During the thousand years that the Holy One, blessed be He, shall be renovating this world, what will the righteous be doing? The Holy One, blessed be He, shall make for them wings like those of eagles, and they shall swim on the surface of the waters;* alluding to the Law, which is assimilated to the waters. In like manner, the history of Amalek is typical of the days of the Messias; for then shall rise up the enemy; devastations are brought to an end for ever, and the rest. The Lord shall sit for ever in a state of rest and quietness; for all the time that the seed of Amalek exists, the Lord, if we may be allowed so to speak, hath affliction and war, according to the text: *The Lord hath war with Amalek from generation to generation;* that is, as they say, from the generation of Moses to the generation of Samuel; and from the generation of Samuel to the generation of Mordecai; and from the generation of Mordecai to the generation of the Messias, when there will be neither adversary nor evil occurrence, they being utterly exempt from terrors; and when there will exist tranquillity and security for ever; which *for ever* is the world to come, the world of the Messias; which is a rest, like as the Sabbath, the seventh day, is a rest." So likewise the testimony of R. Elijah de Vidas:*

* Reshit Chochma, fol. 213, col. 1.

וְכֹן פ" בּוּהָר וַיֹּאמֶר שֵׁם וְדוֹדָר מֶלֶכָא אִיהוּ שְׁפִילָן נְרָמִיה
 לְגַבְיָן קְבָה דְּכָלָן מְאַיָּךְ גְּרָמִיה קְמִי קְבָדָה
 אִיהוּ זְקִיף לֵיהּ עַל כָּלָא וּבְנֵי כֶּךְ אִיתְרָעִי בֵּיהּ קְבָה
 בְּהָאֵי עַלְמָא וּבְעַלְמָא דָאָתִי בְּעַלְמָא דִין וּגְנוּתִי אֶל הָעִיר
 הוֹאָת לְמַעַן וּלְמַעַן דָוּד עֲבָדִי בְּעַלְמָא דָאָתִי דְכַתִּיב וּבְקָשָׁו
 אֶת ה' אֱלֹהֵיכֶם וְאֶת דָוּד מֶלֶכֶם וּגְנוּד אִיהוּ מֶלֶכָא
 בְּהָאֵי עַלְמָא וְדוֹד יְהָא מֶלֶכָא לְזָמָנָא דָאָתִי וְעַל דָא אָמָר
 אַבְנֵן מְאַסְפֵן הַבּוֹנִים הַיְתָה לְרָאשׁ פְנָה : “ *Thus we have it expounded in the Zohar, where it is said: And David, the king, did humble himself before the Lord ; for whosoever abaseth himself before the Lord, is exalted above everything. For this cause the Lord was well pleased with him, as well in this world, as in the world to come. In this world, according to the text: For I will protect this city for my own sake, and for the sake of my servant David. In the world to come, according to the text: And they shall seek the Lord, their God ; and David, their king, and so forth. David was king in this world ; and David shall be king in the time to come ; and of him the Scripture saith: The stone which the builders rejected, is become the head of the corner.* ” In confirmation of the same doctrine, it were easy to subjoin the conclusive testimony of R. Jacob ben Chavif, in his Commentary on the Agadoth, in Massecheth Beracoth ; but I have already alleged sufficient to demonstrate that the novel opinion of Maimonides stands universally condemned by the very first authorities of the

synagogue; that, with them, the Garden of Eden, the resurrection of the dead, the time to come, the latter days, and the days of the Messias, are all comprehended in the world to come; that, after the resurrection of the body, there will be no more death; but the righteous shall continue to subsist both in body and soul, to an eternity of ages; and to these positions the Christian, no less than the Jew, is ready to subscribe.

CHAPTER X.

IF to the description of the days of the Messias, and to the definition of the world to come, we further add the determination of the time at which the Messias, from eternity, was ordained to make his appearance upon the earth, we shall have adequately prepared the way for an immediate application of all the prophecies concerning him to the person and character of our Lord Jesus Christ. From two infallible and celebrated predictions, already alleged and expounded in the preceding parts of this work, it is rendered fully apparent, that the Messias was to come before the departure of the regal sceptre from the house of Judah, and before the final abolition of the service of the second temple. These events, however, are known to have taken place under the reign of the Emperor

Vespasian, when the Sanctuary was burnt and destroyed, and the whole polity of the Jewish people was completely dismembered by Titus; so that, agreeably to those divine predictions, the MESSIAS must have appeared in the flesh above seventeen hundred and eighty years ago; otherwise, the spirit of prophecy must have failed in its design to fix the time of his advent.

To the two inspired predictions to which I have briefly adverted, I shall here subjoin another equally clear and explicit, from the mouth of an archangel, in which the time of his coming is precisely limited; and the several calamities, destined to befall the Jewish nation at that period, most wonderfully and circumstantially foretold. So much of it as is incontrovertibly apposite to the present argument, is to the following purport:*

שבעים שבועים נחתך על עמק ועל עיר קדשך לכלא
הפשע ולהתם חטאות ולכפר עון ולהביא צדקعلوم
ולחתם חווון ונביא ולמשח קדשים :

“Seventy weeks are determined upon thy people, and upon thy holy city, to finish transgression, and to make an end of sins, and to atone for iniquity, and to bring in the righteousness of ages, and to seal up vision and prophet, and to anoint the Holy of Holies.” That the seventy weeks are here employed by the prophet to denote seventy times seven years, and that the whole of the period was

* Dan. ix. 24.

comprised within the standing of the second temple, is the unanimous voice of the divines of the Jewish church. The only thing necessary to be considered is, whether by the expression, *The righteousness of ages*, any other object could have been in contemplation than the reign of the MESSIAS. That this is the true sense of the phrase, there are many arguments to prove. In the first place, on the cabbalistic principles of interpretation, **צדק עולם**, THE RIGHTEOUSNESS OF AGES, is, in *gematria*, or, by a calculation of the numerals, **משיח יהוה**, THE MESSIAS OF JEHOVAH, or, THE ANOINTED OF THE LORD; a proof which, I believe, has hitherto escaped the notice of cabbalistic interpreters. R. Solomon Jarchi has thus expounded it: *

לכלא הפשע ולהחת חטאთ שיקבלו *

ישראל את גמר פורענותם בגולות טיטום ושבוד אדום
 כדי שיכלו פשעיהם ויתמו חטאיהם ויתכפר עונותם
 כדי להביא עליהם צדק עולם ולמשוח עליהם קדש
 קדשים הארון והmobחו וכלי הקדש שיבואו להם ע' ^י
 מלך המשיח ומניין שבועים שבעים ד' מאות ותשעים
 שנה גלות בבל ע' ובית שני ת"ב : "To finish trans-
 gression, and to make an end of sins ; that Israel
 may receive the completion of their punishment in
 their banishment by Titus, and in their subjection
 to Edom ; so that their transgression shall be
 finished, and their sins have an end, and an atone-
 ment be made for their iniquities, in order to bring

* Com. in loc.

in amongst them the righteousness of ages, and to anoint for them the Holy of Holies, the ark, and the altars and the holy instruments, which shall come to them by the hand of the King Messias. The amount of the seventy weeks is four hundred and ninety years; the Babylonish captivity seventy years; and the duration of the second temple four hundred and twenty years.” R. Joseph ben Jechia evidently refers it to the days of the Messias: *

וְאָמַנְמָ בְּגָלוֹת הַאַחֲרֹן רֹהֶה יְהֻמָּו וַיְסַפּוּ כָּל הַעֲנוּתָה כִּי
גָלוֹת גָדוֹל כִּמְהוּ יִכְפֵּר עָזָן וְלֹא יִחְטָאוּ עוֹד בֵּית יִשְׂרָאֵל
וְלֹכֶן בְּסֻפּוֹ יִבּוֹא הַמְלָכָות הַחֲמִישִׁי לִיְשָׂרָאֵל וַיּוּבָא הַצְּדָקָה
וְהַיָּה הַלְּהוּת לְבַיִת עֲלָמִים בָּמִקְדָּשׁ אֲשֶׁר חָסְרוּ בַּבְּיַת שְׁנִי: “But in this last exile all iniquity shall be finished and put an end to; for an exile so grievous will make an atonement for iniquity, and the house of Israel will sin no more. Therefore, at the end of it, the fifth kingdom shall come to Israel, and righteousness shall be brought in, that is to say, the tables into the temple of ages, into the sanctuary; which they wanted in the second temple.” R. Lipman is still more explicit: †

פִי בְשֻׁעַת שְׁהַתְּחִילָה הַעַד שָׁנָה וְנִגְזָר גָלוֹת עַד שָׁנָה נִגְזָר
שָׁגֵם לְאַחֲר שְׁבָעִים שְׁמִטּוֹתֵיהֶם תִצְשָׁנָה יִגְלֹו וַיַּחֲרַב
הַבַּיִת הַשְׁנִי כִי עַד שָׁנָה אַלְוֹ וְתִכְשָׁנָה שֶׁל בַּיִת שְׁנִי
עוֹלָה תִצְשָׁנָה וְאָתוֹ גָלוֹת לְכָלוֹת הַפְּשָׁע וְלְחַתֵּם חַטָּאת
וַיִּכְפֵּר עָזָן וַיָּהִבְיאָ צְדָקָה עֲלֹמָת רְלִי בַּיִת מִשְׁיחָנוּ שִׁתְקִים
מִצּוֹת הַשְׁיָה עַם עַמוֹּו עֲלֹמָת וְלְחַתֵּם חַוּן רְלִי לְאַמְתָה כִי

* Com. in loc.

† Sepher Nitsachon, p. 182.

החותם מאמת הרבר ופי' שאו יתאמת כל החוינוות והנבאות והנחות שנותנוו לעתיד ולמשוח קודש הקדושים ר"ל שיבנה בית המקדש המקודש יותר על המקדשים שהיוشهر לא ירב עוד : “The exposition of the text is, that at the time when the seventy years commenced, and the seventy years exile was decreed, it was likewise decreed, that after their seventy intermissions, or four hundred and ninety years, they should be banished, and the second temple should be laid waste : for those seventy years and the four hundred and twenty years of the second temple amount to four hundred and ninety. The exile itself is to finish the transgression, to make an end of sins, to atone for iniquity, to bring in everlasting righteousness, that is, the advent of our Messias, who shall establish the commandments of the Lord with his people to eternity ; to seal up vision, that is, to verify it, as the sealing of any thing is the verification of it ; the sense being, that at that time shall be verified all the visions, prophecies, and consolations which have been delivered of the future ; to anoint the Most Holy, that is, that there may be built a sanctuary more holy than the sanctuaries preceding ; as it shall never be destroyed.” The comment of R. Isaac Abarbanel is to the like effect : * וועל זה אמר המלאך לדניאל להביא צדק עולמים ר"ל שהגנות הוה הנחתק על עמו ועירו כדי שיבא לעולם צדקה

* Mayane Hayeshua, fol. 63, col. 4.

עולםים שהיה לעולם, ואפשר שאמר עולםם בעבר
 תחיהת המתים שהיה או יסכים צדק העולם הזה עם
 צדק העולם הבא : “For this reason the angel says unto Daniel, *to bring in the righteousness of ages, or, of the worlds* ; that is to say, this captivity, which had been determined on his people and his city, is in order that there may come into the world the righteousness of the worlds, which shall be for ever ; or, it may be, he says, *of the worlds*, with a reference to the resurrection of the dead, which shall take place at that time ; and so couples the righteousness of this world with the righteousness of the world to come.” So again : *
 או פירוש ולמושה קרש קדשים על משיח צדקינו ולפי
 שישראל בכלל נקראו קדושים קדושים תהיו קדש
 ישראל לה לנקר המשיח שהיה קדוש מכל ישראל
 “Or the words, *and to anoint the Holy of Holies*, may be expounded of the MESSIAS, OUR RIGHTEOUSNESS ; and since Israel in general are called holy, as, *Ye shall be holy, Israel is holy unto the Lord*, therefore the Messias, who shall be holy above all Israel, is here called THE HOLY OF HOLIES, or, THE MOST HOLY.” Here, then, according to the Jewish expositors themselves, we have an undeniable prediction of the precise time in which the kingdom of the Messias was to commence ; and from whatever point we may be disposed to date the beginning of the seventy weeks,

* Ibidem, fol. 64, col. 1, 2.

or of the four hundred and ninety years, we cannot fix the termination of them later than the destruction of the second temple. I would merely add, that according to the most accurate tables of profane chronology, now extant, between the sixth year of Darius Nothus, in which the second temple was fairly completed, and the year of our Lord, seventy-two, in which the same temple was totally demolished by Titus, there was exactly an interval of four hundred and ninety years; and within that period, it is scarcely necessary to observe, I comprise all the events which are detailed in this prophecy.

To the evidence drawn from the testimony of the Scriptures, may be further subjoined, what in weight and importance makes the nearest approximation to it, a very ancient Talmudic tradition or two, in which the days of the Messias and the period of their commencement are expressly defined:*

תנא רבי אליהו ששת אלפים שנה הו עולם שני אלפים תוהו שני אלפים תורה שני אלפים ימות המשיח ובעונותינו שרבו יצאו מהם מה שיצאו אמר לה אליהו לרב יהודיה אחוה דרב סלא חסידא אין העולם פחות ממשונים וחמשה יובלות וביוובל האחרון בן דוד בא אמר לו בתחלתו או בסופו אמר לה אני יודע כלה או אני כלה אמר לה אני יודע : The tradition of the college of Elijahu. Six thousand years doth the world exist; two thousand, confusion; two

* Sanhedrin, Chelck, fol. 97.

thousand, the Law; two thousand, the days of the Messias; but, because of our iniquities, which are many, there have elapsed of them as many as have elapsed. Elijahu said to R. Jehuda, brother of R. Salo, the Pious, The world will not be less than eighty-five jubilees; and in the last jubilee cometh the Son of David. He said to him, In the beginning of it, or at the end of it? He answered him, I do not know. Shall it have terminated, or not have terminated? He replied to him, I do not know." This same tradition of the six thousand years, with some additional circumstances, is repeated in the Abodath Elilim. In my Seventh Letter to S. M. the Jew, printed in the third volume of the Jewish Repository, I have adduced several arguments to prove that the Elijahu here mentioned, and the author of these traditions, is intended for no other personage whatever than the prophet of that name; and that the clause, stating the elapse of so many years, must have been added to the original tradition by the compiler of this part of the Talmud. But to whatever determination we may come, relative to the author of the predictions; whether we regard them as coming from the same individual or not; the terms in which they are expressed will admit but of one sense: that the last two thousand years should be for the reign of the Messias; and that, at the farthest, he should make his appearance in the flesh.

within four thousand two hundred and fifty years from the creation of the world. The gloss of Rashi on the place, in Sanhedrin, will confirm this statement:*

הוי עלמא העולם כך מתקיים : שני אלפים היה תהו שלא ניתנה עדין תורה והיה העולם כתחו ומאדם הראשון ועד שהיה אברהם בן נ"ב שנה איך אלפים שנה כדרמוכחי קרא ומשנשלמו אלפים שנה עספ אברהם בתורה שני ואת הנפש אשר עשו בחרן וმחרגמִין דשביעידו באורייתא בחרן ואמרין בעז גמרא רההוא שעתא הוה אברהם בר חמשין ותרתי שני : ושני אלפים תורה מן הנפש אשר עשו בחרן עד שני המשיח ארבעים ושמנה שנה עד שנולד יצחק וששי שנה משנולד יצחק עד שנולד יעקב hari ק"ח וקל שהיו ליעקב כשבא למצרים hari רלה ורדו שעמדו למצרים hari תמח' ומיצאו מצרים עד שנבנה בית ראשון ת"פ דכתוב ויהי בשמנים שנה וארבע מאות שנה ליצאת בני ישראל מארץ מצרים וגוי hari תתק"כח ות"י שעמד ביהת ראשון כדרמוכחי קרא על פ' חשבון שנים המלבי וע' דגלוות בבל ות' שערם בית שני hari תתק' ותתק"כח hari אלפים פחות ק"עב וק"עב קודם השלמת ד' אלפים נהרב הבית ולסוף אותו קע"ב נשלמו שני אלפים תורה אייר' דאמר שני אלפים תורה קאמר שני אלפים תורה ולא שתכללה תורה אחר שני אלפים מ"ד : ושני אלפים שנים המשיח שלאחר שני אלפים תורה הוה דין שיבא משיח ותכללה מלכות הרשעה ויבטל השיעבוד מישראל : אבל בשביל עונותינו שרבו לא בא משיח לסופ' אלפים ויצאו מה שיצאו שעדרין הוא מעוכב לבא : “ The world exists, that is, the world shall so long

* Fol. 97.

continue. Two thousand years there was confusion; because as yet the Law had not been given, and the world was, as it were, in a state of confusion. Now, from Adam, the first man, until that Abraham was fifty-two years of age, there was an interval of two thousand years; as may be proved from the Scriptures. But when the two thousand years were finished, Abraham studied the Law, according to the text: *And the souls which they had acquired in Charan*; the targum of which is, Which they had subjected to the Law in Charan. And in Abodath Elilim we learn that, at that time, Abraham was fifty-two years old. Two thousand years the Law; that is, from the time of the souls which they had acquired in Charan unto the years of the Messias, there are, first of all, forty-eight years previous to the birth of Isaac. Then sixty years from the birth of Isaac to the birth of Jacob; in all, one hundred and eight years. Then one hundred and thirty years of the age of Jacob, when he went into Egypt; in all, two hundred and thirty-eight years. Then two hundred and ten years that they continued in Egypt; in all, four hundred and forty-eight years. Then from their departure out of Egypt until the building of the first temple, four hundred and eighty years, according to the text: *And it came to pass, that in the four hundred and eightieth year from the departure of the children of Israel out of the land of Egypt, the*

temple was built unto the Lord; in all, therefore, nine hundred and twenty-eight years. Then the four hundred and ten years that the first temple stood, as is demonstrable from the Scriptures, according to the computation of the years of the several kings. Then the seventy years of the Babylonish captivity. Then the four hundred and twenty years that the second temple stood; in all, nine hundred and nine hundred and twenty-eight years. The sum total will be two thousand all but one hundred and seventy-two; and one hundred and seventy-two years before the completion of the four thousand was the temple devastated. Thus, at the end of the one hundred and seventy-two years, terminated the two thousand years of the Law; and, as he had said, *Two thousand years confusion*, so does he say, *Two thousand years the Law*; not that the Law was to cease after the two thousand years. Two thousand years the years of the Messias; for, after the two thousand years of the Law, it was our destiny that the Messias should have come, that the reign of iniquity should have been brought to an end, and servitude abolished from Israel. But by reason of our sins, which are numerous, the Messias did not come at the expiration of the four thousand years; and there have elapsed as many as have elapsed; for even yet he is hindered from coming.” The vulgar computation, here instituted by Rashi, and generally followed

by the Rabbinical school, does not make the four thousand years of the world terminate till a hundred and seventy-two years after the destruction of the second temple by Titus; whereas the main body of chronologers make them terminate at some interval, more or less, before the destruction of the second temple; as may easily be seen by a reference to those authors who have handled the subject. The chief cause of this minor computation of the Jews is, that they comprise within the seventy weeks of the prophecy of Daniel, as well the period of the Babylonish captivity as the duration of the second temple; whereas, from the Scriptures, nothing can be more apparent than that the seventy years of the Babylonish captivity make no part of the seventy weeks of years in Daniel; and that, between their return from Babylon and the final completion of the second temple in the sixth year of Darius Nothus, there was a long interval of time, which cannot be accurately ascertained from any testimonies to be alleged out of the Scriptures themselves. That the first four thousand years of the world, therefore, must have actually elapsed before the destruction of the second temple, will scarcely be denied; and though, with respect to the tradition before us, it be a matter of little moment whether we follow the greater or the minor computation, forasmuch as either way the kingdom of the Messias must have long since commenced;

yet I cannot forbear noticing that, by terminating the four thousand years with the devastation of the temple, we shall fairly reconcile the tradition with the Scriptures; and, that they did so terminate, may be seen from the chronological tables of the learned Mr. Hugh Broughton, the first Biblical scholar that this country ever produced.

But, besides the evidence of both Scripture and tradition, that the Messias was to come before the end of the second temple, we find a tradition upon record, in the Echa Rabbati, that He did actually appear at the time predestinated:*

עובדא הוה בחר בר נש דהוה קארדי געת חדא תורה
 עבר עליו חד ערבי אל מה את אמר ליה יהודאי
 אנה אמר ליה שרי תורך ושרי פרנד אמר ליה למה
 אל דבית מקדשון ריהודאי חרב אמר ליה מנא ידעת
 אמר ליה ידעת מן געיתא דתורך עד דהוה עסquia
 עמייה געת זימני אחורי אל אסר תורך אסר פרנד
 דאתיליד פריקהון ריהודאי אמר ליה ומה שמייה אל
 מנהם שמייה ואבוי מה שמייה אמר ליה חוקיה אמר
 ליה והיכן שריין אמר ליה בבירת ערבה בדבית לחם
 יהודה זבין ההוא גברא תורי זבין פרנינה והוא מובין
 לבידין דינוקין עלל לקרתא ונפק לקרתא עלל למידינה
 ונפק למידינה עד דמתא לסתן אתיין כל כפרייא למיזבן
 מיניה וההיא איתתא אימיה דההוא ינוקא לא ובנת
 מיניה אמר לה למה לית את ובנת לבידין דינוקין
 אמרה ליה דחשיה קשי' לינוקי אמר לה למה אמרה
 ליה דעל ריגלי' חרב בית מקדשא אמר לה רהיצין אנן

* Fol. 50, col. 1, 2.

במריה רעלמא רעל ריגלי חרב וועל ריגלי מיתבנִי אמר
 לה את הוּי נסיבא לך מִן אַילִין לְבִידִין דִינּוֹקִיד וְלְבִתּוֹ
 יומִין אַנְּא אַתִּי לְבִיתְךָ וְנָסַב פְּרִיעִיר נָסַבָּה וְאַוְלהָ לְבַתּוֹ
 יומִין אָמַר אִירְהוּ גְבָרָא אִיזִיל וְאִיחָמִי הַהּוּא יְנוֹקָא מָאִ
 קָא עֲבִיד אַתָּא לְגַבָּהּ אָמַר לְהּ יְנוֹקָא מָאִ קָא עֲבִיד
 אָמְרָה לְהּ לֹא אָמְרִית לְךָ דְּהַשִּׁיה קַשְׁי אָפִילּוּ עַל רְגֵלִיה
 נְחַשִּׁיה דְמַן הַהּוּא שְׁעַתָּא אַתִּין רָוחִין וּעַלְעַולִין טָעַנוֹנִיה
 וְאַוְלִין לְהַזּוֹן אָמַר לְהּ וְלֹא בְּךָ אָמְרִית לְךָ רַעַל רְגֵלִי
 הַרְבָּה וּלְעַל רְגֵלִי מַתְבָּנִי אָמַר רְבִי אַבּוֹן לְמַה לֵי לְלִמּוֹד
 מִן עֲרָבִי וְלֹא מִקְרָא מַלְאָא הַהּוּא דְכִתְיב וְהַלְבָנָן בָּאַדִּיר
 יְפּוֹל וְכַתִּיב בָּתְרִיה וַיֵּצֵא חַטָּר מְגֻזָּע יִשְׁיָּוּנְצָר מִשְׁרָשָׁיו יִפְרָה:

“It happened to a man who was ploughing, that one of his oxen bellowed. There was passing by him at the time an Arab. He said to him, What art thou? He made answer, I am a Jew. He said to him, Loose thy ox, and loose thy yoke. He asked him, Why? He replied, Because the temple of the sanctuary of the Jews is destroyed. He said to him, How dost thou know that? He replied, I know it from the bellowing of thy ox. Whilst he was busy discoursing with him, it bellowed the second time. He said to him, Yoke thy oxen, join thy yoke; for the Deliverer of the Jews is born. He asked him, What is his name? He answered, Menachem, or, Comforter, is his name. But what is the name of his father? He replied, Hezekiah. He asked him, Where do they dwell? He answered, In Beritharaba of Bethlehem Judah. The man sold his oxen, and sold his yoke, and

bought clothes for infants. He went from city to city, and from province to province, until he arrived at the place. The women of the village all came out to buy of him; but the woman that was the mother of the infant did not buy of him. He said to her, Why dost thou not buy the clothes for infants? She replied to him, Because there is hard destiny for my child. He asked her, Why? Because, said she, the instant that he was born, the temple of the sanctuary was destroyed. He said to her, We have trust in the Lord of the world, that, as on the instant of his birth it was destroyed, so at the same instant it is rebuilt. He said to her, Take to thee some of these clothes for infants; and after a few days I will come to thy house, and receive the pay of thee. She took them, and departed. Some days afterwards the man said, I will go and see how the child is going on. He came to her, and said, How does the child do? She replied, Did I not tell thee that his destiny was hard; yea, that at the instant of his birth his omen attended him: for immediately after that thou wentest away from me, the winds and tempests coming took him up, and gat them away with him. He said to her, And did not I thus tell thee, that on the instant of his birth it was destroyed, and on the instant of his birth it was rebuilt. R. Abun said, What need is there for me to learn it from an Arab? Is there not a plain testimony of the

Scripture to that effect: *And Lebanon shall fall by a mighty one*; after which there follows: *And there shall come forth a shoot from the stem of Jesse; and a branch shall grow out of his roots.*" On these words of R. Abun, the gloss in Mattanot Chahunna is: **למה לי ללמד מאותו ערב שבים שנחרב הבית בו ביום נולד המשיח**: "Why need I learn from the Arab, that on the same day on which the temple was destroyed, the Messias was born." The comment of the author of the Yephe Gna-naph on the Medrash is to the following effect: **רב"ה ר' יהודה הרב פ"י ויש להתבטל מללאכתו להתאבל או לבrouch מן האויבים והערבי היה בקי בענית הפרה שהיתה מוהירתו בדבר: ויצא חוטר מגוע יש וקשה מ"ט לא נולד משיח בחורבן בה ראשן ויל לפיו שם היה זמן קצוב ע' שנים מש' אב בב"ה שני שנתארך ואם וכו' יחישנו לפיכך נולד מיד א'ק שדרך הק'בה לתקדים הרפואה למכה וא'ב היה לתקדים שידיה נברא הנואל קודם לחורבן ויל שלא היה ניכר או משא'ב השטה שנולד בחורבן בה מינכרא מלטה וקל: והלא מקרא מלא הוא וכו' כתוב בספר שבט יהודה ס' מ' של' זה נתובחו הנוצרי' להביא מכאן ראי' שהמשיח כבר בא פ' הרמ"ן שאין הכונה שנולד בפועל ואפי' שנאמר שנולד בפועל הוא חי בג"ע והרמ"בם פ' שלא נולד משיח ביום החורבן אלא ר'ל שמן היום ההוא והלאה בכל דור ודור נולד אדרם ראי' להיות משיח אם יהיה ישראל ראי' ואומר הדברים אלו לעזרת הלבבות לתשובה: "For the temple of the sanctuary of the Jews is destroyed, and so forth; and, consequently, it**

behooved him to cease from his work to mourn; or else to flee from the enemy. The Arab was skilled in the bellowings of the heifer, which admonished him of the affair. *And there shall come forth a shoot from the stem of Jesse.* There is here a difficulty presenting itself, as to what could be the reason that the Messias was not born on the devastation of the first temple. To this it may be replied, Because the time on that occasion was curtailed to seventy years, which was not the case with the second temple, it being longer protracted; so that, if they had been deserving, he would have instantly appeared: for that reason he was born forthwith. There is a further objection to be started: that it is the practice of the Holy One, blessed be He, to make the remedy precede the malady; and, therefore, it behoved Him to have provided beforehand that the REDEEMER should be created before the devastation of the temple. To this it may be replied, that at that time he would not have been acknowledged; which is otherwise now, that he is born on the destruction of the sanctuary. The matter, however, seems something strange, and difficult to understand. *Is there not a plain testimony of the Scripture to that effect?* In the Sepher Shebet Jehuda, section the fortieth, it is stated, that from this historical tradition the Christians publicly maintained that they had a proof of the Messias having already come. The

exposition of Nachmanides is, that it is not hereby meant to be affirmed that he was actually born; though should it be even said that he was actually born, then he must be alive in the Garden of Eden. But the exposition of Maimonides is, that the Messias was not born on the day of the devastation; but the purport is, that from that day forward, in every generation, there was born a person competent to be the Messias, in case the Israelites should be fit; and that these things are thus related to excite the heart to repentance." Notwithstanding, however, this futile attempt of Maimonides to wrest the plain sense of the tradition, it is evident, as well from the circumstances of the narrative itself, as from a passage of Aben Ezra, already alleged in this volume, that by a great majority of the Jewish Fathers the Messias was believed actually to have been born in the world on the devastation of the second temple; and that, at this day, he is either incarcerated in the winds, subsisting in the Garden of Eden, or sitting in the heavens.

In the Shebet Jehuda of R. Solomon Virga, there is brought forward a testimony in the name of R. Samuel, who asks how it could be proved that on the day on which the temple was destroyed the Messias was born; and he answers, from the text of Isaiah, *Before she travaileth, she hath brought forth.* In his Commentary on the above text, R. Moses Alshech alludes to the tradition in

Echa Rabbati; and, on the supposition that the Messias was actually born before the destruction of the second temple, furnishes a very lucid exposition of the sense of the prophecy: *

הִלְאָ הִוא כִּי הִנֵּה בְּטָרֵם תְּחִילַת חַיל הַחֲרָבָן יָלֵדה אֶת
 הַגּוֹאֵל הִוא מֶלֶךְ הַמְּשִׁיחַ הַנוֹּתֵן נִקְמַת יִשְׂרָאֵל בְּאוֹבִיהם
 וְהִוא מַזְלֵל בָּאִיכָּה רַבְתִּי כִּי טָרֵם עַת שְׁלוֹחַ אֲשֶׁר בְּבֵית
 הַמִּקְדָּשׁ נֹולֵד הַמְּשִׁיחַ כַּאֲשֶׁר סָופֵר שָׁם בַּמְדָרֵשׁ וְהַזָּה
 סִימֵן כִּי גַם בְּטָרֵם יָבָא חַבֵּל לָה בְּחַבְלִי מְשִׁיחַ וְהַמְּלִיטה
 וְכָר וְהִוא כִּי בָּיוֹ בָּא גּוֹג עַל אַדְמָת יְשָׁעָה בְּחַבְלִי מְשִׁיחַ
 וַיַּצֵּר אֹתָנוּ בְּטָרֵם יָגַע בַּיְרִישָׁלָיִם נְהִיה נּוֹשְׁעַ וְהַזָּה בְּטָרֵם
 יָבָא חַבֵּל לָה וְהַמְּלִיטה וְכָר כַּאֲשֶׁר בְּטָרֵם תְּחִילַת יָלֵדה
 וְהַבִּיטוּ וּרְאוּ מַיִם שָׁמַעַן כּוֹזָאת מַיִם רָאָה כְּפָלָאִי הָאָלָה
 כָּאַחַת אִם לֹא כִּי יָד הַעֲשָׂתָה לְמַעַן עַמּוֹ יְשָׁעָה שְׁבָשְׁבֵיל
 יְשָׁעָה סְבָא נִכְרָא הָעוֹלָם וְהִוא כִּי הַיּוֹחֵל אַרְצָן בַּיּוֹם א' כּוֹ
 וְהִוא כִּי אִם אֵין יְשָׁעָה סְבָא אֵין עוֹלָם כִּי בְּרָאשָׁית בְּרָא אֱלֹהִים
 כּוֹ בְּשִׁבְיל יְשָׁעָה סְבָא שְׁנִכְרָא רָאשָׁית וּכְן מָאֵר קְטִיעָה
 בְּרַשְׁלָוִם כִּי כַּאֲרַבֵּעַ רֹוחּוֹת הַשְׁמִים פְּרָשָׁתִי אַתֶּם
 כַּשְּׁמָם שְׁאֵי אָפְשָׁר לְעוֹלָם בְּלֹא רֹוחּוֹת כֹּךְ אֵי אָפְשָׁר
 לְעוֹלָם בְּלֹא יִשְׂרָאֵל וְהִנֵּה אִם בְּחַרְבָּן הַבַּיִת לֹא הָיָה תָּקוֹה
 לְיְשָׁעָה לֹא הָיָה הַחִיל לְצִיּוֹן בְּלֹבֶד כִּי אַלְכֵל הָאָרֶץ יְחִיד שְׁחִיתָה
 חֹוֹרֶת לְתֹהוֹ וּבְהֹו כְּא' אֵין יִשְׂרָאֵל אָבִינוּ אֵין עוֹלָם וְאֵלּוּ
 לֹא הָיָה אֹוֹ מְשִׁיחַ הָיָתָה אָבוֹדָת תָּקוֹת יִשְׂרָאֵל :

“Very true it is, that before she shall be in pain with the pangs of the devastation, she hath brought forth the REDEEMER, that is, the King MESSIAS, who shall avenge Israel of their enemies. This is the same with what they say in Echa Rabbati, that

* Com. on Is. lxvi. 7.

before the time of the sanctuary being burnt down, the Messias was born, as is there related in the Medrash. This, then, is a sign that even before pain shall come upon her in the sorrows of the Messias, she hath been delivered of a male child; meaning, that on the day on which Gog shall come up into the land of Israel in the sorrows of the Messias, and shall afflict us; before he shall reach Jerusalem, we shall have been saved: and this is the purport of the words, *Before sorrow shall come upon her, she shall have been delivered of a male child*; as, before she shall be in pain, she shall have brought forth. Behold, now, and consider; who ever heard of such a thing as this? who ever saw such wonders as these at once? were it not that the hand of the Lord worketh for the sake of His people Israel; as on account of the venerable Israel the world was created; and this because, whether can the earth be made to bring forth in one day; and because, if the venerable Israel had not existed, there would have been no world; as in the Beginning God created the heavens and the earth, that is, on account of the venerable Israel, who is called the Beginning. To the like effect is the saying of Katinga bar Shalom: For I have spread you as the four winds of the heavens; that, as it is impossible for the world to exist without the winds, so is it impossible for the world to exist without Israel. Behold, now, if at the devastation

of the temple there had been no hope to Israel, it would have been matter of concern not to Sion only, but at the same time to the whole world, which must have returned to its chaotic confusion; for, if there had not existed our Father Israel, there would have been no world; and if there had not been at that time the MESSIAS, the hope of Israel must have perished." In this manner doth our heavenly-minded expositor go on to vindicate the truth of the assertion, that, on the devastation of the sanctuary, the Messias was already born. There occurs a passage, however, in his Commentary on the Canticles, so remarkably demonstrative of the opinion of the Fathers, and of his own at the same time, that I shall cite it in his own words:*

ראש עלייך כו' לבא אל הענן נוכירה מאמרים זל' בגמר ריב'ל אשכחה לאליהו דהוה יתיב אפתחה דמערתא דרשבי זל' אל לאמת אתי משיח אל זיל שיליה לדידיה והיכא יתיב אפתחה דרומי כו' אל לאמת אתי מר אל היום למהר אשכחה לאליהו אל חוויתה אל אין כו' ועוד אמר לייה לאמת אתי מר ואמר לי היום אל היום אם בקULO תשמעו ע"כ והנה באומרו שהוא אפתחה דרומי פר"ש זל' שהוא בשמים נגד פתח רומי ועדין הלא כמו זר נחשב למה לא בחר להפטופף בשמים לעומת ערי א"י ולא לעומת רומי שב"ח'ל ועוד כי הלא ריב'ל מארץ ישראל היה כי שם ביתו ולכנת עד עיר רומי היה צריך ימים רבים ואיך יאמר למהר אשכחה לאליהו כו' שירוה כי ביום אחר הילך עד

* Shoshannath Haamakim, fol. 14, col. 1.

שם ולמהר סיפר את אשר קrho עמו אך הנה זה יובן
 במאמר זיל כי מערה אחת הייתה בין צפורי שהיה
 בו רבי לרומי שהיה בו דר אנטונינוס והיה הולך ללימוד
 עם רבי בכל יום ויום ובכל לילה ולילה כמו בוגם
 והייתה על לב כי מרך גדול של רומי עד צפורי
 הייתה מערה מפולשת והוא מהלך כמה חדש וhim
 הנגדל בנתים ושהיה הולך ושב בכל לילה אך הנה
 בעינינו ראיינו עוד היום קרוב לצפורי עיר שמה
 רומי ושם היה מושב אנטונינוס ויסב את שמה רומי
 בשם עיר מלכותו והוא בקרב ארץ ישראל הארץ
 הקדושה ועליה אמר כי המשיח בנגד פתחה של רומי
 על השמיים כבומו ושם דבר עם ריב"ל. עוד למדנו
 מה אמר הנז"ה כי נכון ומוזמן הוא משיח צדקנו לבא
 כפרי המבושל לילקט כאמרו היו אם בקולו תשמעו
 כי אשמותינו מפאת עצמנו הם המעכבי ובהם הוא תלוי
 עד יוטשו חבלו אשמותינו ויבא אלינו כי מצד עצמו
 מוכן ומוזמן הוא במדובר ובזה בא נבא אל עניין הכתוב
 והוא אמרת אלה צרופה באם' באמור הנה אמרתי
 לך כי לא יחסרו מך הכנות להעוז לשוב ולמהר את
 הקרן אל יעלה על רוחך שיש עיכוב מצד מלך הוא
 מלך המשיח שלא נולד עדין או שלא הוכן עד עת קין
 כי הלאראש שהוא ראש לך הוא عليك כבר בשם
 וכما אמר ריש" זיל על אומרים בוגם דיתיב אפתחה רומי
 שהוא בשם נגד פתח רומי וזה عليك שהוא عليك
 בארץ ישראל כי אינה כרך גדול של רומי כי אם רומי
 הקרובה לצפורי שמשם היה הולך אנטונינוס מromei
 שקראה בשם ראש הממלכה עד צפורי דרך מערה
 ללימוד תורה מרבי במדובר וזה عليك לומר מי שהוא
 ראש מוכן הוא כי כבר הוא عليك מיחל בכל עת

לְבָא לְךָ וְהִוא מִמְּלָא מִכֶּל מִינִי שְׁפָעַ עַלְיוֹן וְאַיִן
עִכּוֹב מִצְדוֹ כִּי הִוא כְּשַׁבּוֹלָת חַטָּה שֶׁכְּבָר נִחְבָּשָׁלָה
כָּל צְרָחָה וּבְכָל עַת הִוא זָמָן לְקִיטָּתָה וְהִוא כְּנֶרְמָלָל
כְּדַא גַּרְמָל שְׁהִוא כָּר מָלָא כְּמָאָרָם זֶל :

"Thy head above thee is like Carmel, and so forth.

In order to arrive at the meaning of these words, we shall relate the saying of our Rabbies of blessed memory in the Gemara. R. Joshua ben Levi found Elijahu sitting at the entrance of the cave of R. Simeon ben Jochai of blessed memory. He said to him, When will the Messias come? He answered, Go and ask himself. Where is he sitting? He is sitting at the gates of Rome, and so forth. He said to him, When dost thou come, Lord? He replied, To-day. The next day he found Elijahu. He said to him, Didst thou see him? He replied, Yes, and so forth; and, moreover, I said to him, When dost thou come, Lord? And he made answer, To-day. He said to him, To-day, if ye will hear his voice. Thus far the Gemara. Here it is to be observed, that of the expression, That he was sitting at the gate of Rome, the exposition of Rashi is, that he was in heaven over against the gates of Rome. But yet, is it not somewhat strange, that he should not have chosen to occupy the entrance into heaven over against some of the cities of the land of Israel; and not over against Rome, which is without the land of Israel? Moreover, it is undeniable, that R. Joshua ben Levi was

of the land of Israel, as his house was there; and for to go to the city of Rome, there must have been need of many days. How, then, could it be said, that on the next day he found Elijah, and the rest; which clearly demonstrates to us, that on one day he went to the place, and on the day following he related what had passed betwixt them. This, however, will be easily understood from what our Rabbies of blessed memory say: that there was a certain cave between Sapore in which lived Rabbi, and Rome in which dwelt Antoninus, and whence he used to go every day and every night that came, to learn with Rabbi, as it is stated in the Gemara. But how can any one imagine that this cave of resort lay in the road from the mighty fortress of Rome to Sapore, a journey of ever so many months, and with so large a sea, or at so vast a distance, between the two places; and that he went and returned every night? Nay, certain it is, that with our own eyes, at this day, we see, near to Sapore, a city, called Rome, where was the dwelling-place of Antoninus, to which he gave the name of Rome, after the capital of his empire; and this being situated in the midst of the land of Israel, in the holy land, it is of it that the Gemara speaks when it says, that the Messias, whose glory is above the heavens, was over against the gate of Rome; and that he there discoursed with R. Joshua ben Levi. Moreover, by the above saying, we are informed,

that the MESSIAS, OUR RIGHTEOUSNESS, like the fruit which is ripe for gathering, is quite prepared and ready to come, agreeably to the text, *To-day, if ye will hear his voice* : for, in respect of ourselves, our sins are the impediments; and by them is he suspended until the bands of our sins are remitted, and he can come to us. For, in respect of himself, he is wholly prepared and ready; as hath been just now stated. Hereby we shall arrive at the sense of the Scripture before us, which is a rejoinder of the Deity, wherein he says, Behold, that thy good intentions of furthering repentance, and accelerating the end, should not fail; I have told thee not to fancy that the impediment is in respect of thy King, that is, of the King Messias, that he is not yet born, or that he is not ready till the time of the end; for certain it is, that thy Head, that is, the Head for thee, is already above thee in the heavens; according to the gloss of Rashi of blessed memory on the saying in the Gemara, that he is sitting at the gate of Rome, to wit, in the heavens over against the gate of Rome. This is the import of the expression, *Above thee*, namely, above thee in the land of Israel; as it is not the great fortified city of Rome that is here meant; but the Rome which is near to Sapore, from which Rome, so called from the name of the capital of his empire, Antoninus was wont to walk to Sapore, when, as we have already stated, he went to the cave to learn

the Law from Rabbi. Such, then, is the meaning of the expression, *Above thee*, namely, that he who is thy Head, is fully prepared; as he is already above thee, expecting every moment to come to thee; and he is replete with every kind of celestial influx; nor, so far as concerns himself, is there the least delay made; he being like an ear of corn, which is already as ripe as it need to be, and which, at any moment, it is full time to reap. Here, too, we perceive the import of the expression, *like Carmel*, according to the nominal definition of the term, that it is *Car*, a pasture, and *Male*, full; or a plentiful pasture, agreeably to the saying of our Rabbies of blessed memory." There cannot, therefore, we plainly see, be a more undeniable fact, than that, with many of the Talmudic Fathers, as well as with several of the most modern and celebrated expositors, the Messias was believed actually to have made his appearance in the land of Israel; and that even now he is sitting in the heavens, waiting for their repentance and conversion, previous to his coming the second time to restore them in majesty and in power.

CHAPTER XI.

I SHALL now prepare to apply to the person of our blessed Redeemer, the several predictions of the birth, quality, sufferings, and triumphs of the King Messias, according to the order and method in which they have been alleged and illustrated in the course of this work. In entering on the execution of this part of my design, it may be convenient first to premise as well what the authors of the gospel have left upon record, as what the Christian church hath invariably maintained and inculcated concerning the second advent of the Messias at the end of the world.

If we diligently examine the prophetical discourses of our Divine Master and his holy apostles, we shall instantly discover that Christianity, as founded by the ministry, death, and resurrection of Jesus Christ, was but the commencement of a spiritual kingdom ; which subsequently by degrees, and after a succession of ages, was to be diffused and extended into a supreme and universal dominion over the whole earth ; the inhabitants of which, according to their use or abuse of the gospel dispensation, were either to be rewarded or punished by its Divine Author, on his coming again in the clouds of heaven to call the world to an account for their actions, to vindicate the cause of his holy

church, and to take vengeance on his enemies. By his first appearance and manifestation in the flesh, nothing more was intended to be effected than, by his personal ministry and sufferings upon the cross, to lay the foundation of an all-sufficient atonement for the sins of mankind; and to bring into the world the righteousness of ages, that is, the gospel dispensation for the immediate acceptance of the Gentiles; it having been divinely foreseen, that the Jewish people, on his first appearance, would reject their Messias, and become the bloody promoters of his death and crucifixion by the hands of the Roman soldiery. The restoration of the supremacy to Israel, the judgments of Moab, Edom, Babylon, Egypt, and other rival kingdoms, so vividly depicted by the pencil of all the prophets, were reserved for another period, when the Jews at length should be brought to confess their guilt in having slain the Lord of life and glory; and, by a general expression of national grief and sorrow, should loudly bewail and mourn over their crucified Saviour, like as a parent is seen to mourn over the death of a first-born son.

Nor is this any recently broached doctrine of our own, and invented on the present occasion for the sake of an argument; but it is the same which has been inculcated from the beginning of the Christian church, and was amongst the most solemn and prominent of those divine instructions which

the twelve repeatedly received from the mouth of their blessed Master: * *And Jesus said unto them, Verily I say unto you, that all who have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, shall receive an hundred-fold, and shall inherit eternal life.* In like manner, on another occasion: *Immediately after the tribulation of those days, shall the sun be darkened; and the moon shall not give her light; and the stars shall fall from heaven; and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other.* So again: *But that which ye have already, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father. And I will give him the morning star.*

* Matt. xix. 28; xxiv. 29. Rev. ii. 25.

The major part of the parables refer either to the heavy judgments, hereafter to be inflicted on his adversaries at the time of the end; or to the temporal prosperity and mundane glory to be awarded to the elect, to the Jew first, and then to the Gentile, for the fidelity of their services. Such is the parable of the prodigal son, in which the elder brother, being used to represent the Jewish church, is addressed by the father, as duly succeeding to the inheritance of all his property. So the parable of the ten pounds, in which the servant that had gained ten pounds, on the return of his lord, is rewarded for his industry with the rule over ten cities; plainly intimating to us, that, at the second coming of Christ, the rewards of his faithful servants shall be temporal as well as spiritual: for the earth and its fulness are at his sovereign disposal, and shall become the heritage of his holy church in its triumphant state. Hence the eager request of the two sons of Zebedee, that they might sit, the one on his right, and the other on his left, in the glory of his kingdom; which, though not allowed of, was rejected, not on the ground that there was no such dignity to be conferred, but that it must be conferred on those for whom it had been prepared by the Father. In like manner, when he was interrogated, whether at that time he should restore the kingdom to Israel, the answer which he gave them was not that they had been cherishing an error in

believing that the supremacy was to be restored to Israel, but, that it was not for them to be made acquainted with the times and the seasons, which the Father had placed in his own power only.

Indeed, as to the final election and salvation of the Jewish people, the testimony of St. Paul is express and decisive: * *For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits ; that blindness in part hath happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written, There shall come out of Zion a Deliverer, and he shall turn away ungodliness from Jacob ; for this is my covenant unto them, when I shall take away their sin. As concerning the gospel, they are enemies for your sakes ; but, as touching the election, they are beloved for the sake of the Fathers ; for the gifts and calling of God are without repentance.* But, if all Israel are destined, in a pre-eminent degree, above others to be redeemed and saved, they shall as certainly be rewarded and dignified in a more excellent way than others ; nor from the combined and united evidence of both the Old and New Testament can any truth be more undeni-able, than that their restoration to the holy land, and their terrestrial supremacy under the banner of the Messias, are amongst the clearest

* Rom. xi. 25.

predictions, not of the prophets only, but likewise of Christ and his apostles.

To me it has always appeared matter of the firmest belief, that in the holy city, where our blessed Saviour ignominiously suffered in the flesh, he shall also be highly glorified in the flesh, according to that fundamental axiom in Jewish theology, that no creature whatever is abridged of its due reward. Since, in the day of his humiliation, he there endured the insults and reproaches both of the Jew and the Gentile, it is but reasonable to contend, that in the same place he shall receive the prostrations of their homage and obedience in the day of his power. Certainly the oldest of all the Christian Fathers, such as Barnabas, Aristion, Papias, and Irenaeus, who were the disciples of the disciples of the Lord, maintained the doctrine of the temporal reign of the Messias at Jerusalem; and this they inculcated, not only as being the tradition of apostolic men; but they demonstrated it from the Old and New Testament, as being the language of the Holy Ghost. Since, then, both the Jew and the Christian confess, that the Messias did actually appear in Palestine at the time predicted, but without restoring at that crisis the kingdom to Israel; that he is now dwelling in the heavens, and is there waiting for the repentance and conversion of his peculiar people; there ought to exist between them no discrepancy of opinion as to the

non-fulfilment of any of the prophecies; as there is nothing in the Scripture, relative to the temporal prosperity of the Jewish people, which we ought not equally with themselves to cherish the expectation of being in future accomplished. Doubtless the stubborn unbelief and impenitence of the Jews are the grand impediment to his coming in the clouds of heaven to restore them to their native land, and to take vengeance on the wicked and ungodly of the earth; and though, whilst so many remain obnoxious to a sentence of condemnation, it were impious in us to pray for his sudden appearance in the property of judgment; yet is it the duty of all to be admonished and prepared, lest he should come upon us unawares, at a time when we do not expect him, and at an hour when we may not be thinking of him. The hopes, therefore, of the church are the same with those of the synagogue: that the Jehovah, Our Righteousness, shall descend in a bodily form from heaven, and shall establish on the earth a temporal and spiritual kingdom in great power and majesty; collecting to himself from the four winds of heaven the converted tribes, who shall then flock under his standard to the Holy Land; and there, with the believing Gentiles, shall become one fold under one Shepherd, even the Lion of the tribe of Judah, and the root of David. This, I say, is a glorious yet fearful event, of which the Christian, no less than

the Jew, is daily instructed to expect a speedy and a literal accomplishment.

CHAPTER XII.

THE celebrated prediction of the patriarch, Jacob, (Gen. xlix. 10) is vindicated and applied to the person of our Lord by Justin Martyr,* Origen,† Cyprian, ‡ Ambrose, § Epiphanius, || and other Fathers of blessed memory, most eminent in the Christian church. In demonstrating the fulfilment of this prophecy in the person of CHRIST, there are three points to be established: that he came before the departure of the sceptre from the house of Judah; that he was the offspring of Judah, or the SHILOH, his son; and that to him were gathered together the peoples, whether by the term, *peoples*, we understand the Gentiles at large, or only the twelve tribes of the children of Israel.

Now it is a fact universally known and admitted, that our Lord Jesus Christ was born in the world about eighteen hundred and fifty years ago, under the reign of Cæsar Augustus; seventy years before the destruction of the second temple and the total dismemberment of the kingdom of Judah. The

* Dial. cum Tryphone, 348. † Contra Celsum, Lib. i. p. 41.

‡ Adv. Jud. Lib. i. p. 28. § De Benad. Patriarch. cap. iv. p. 276.

|| Contra Haer. Lib. i. Haer. 20.

truth of this statement is attested not only by the holy evangelists and early Christian Fathers; but even by Roman authors, such as Pliny Secundus, and Tacitus; as well as by Aben Ezra and other Jewish chroniclers,* who affirm, that he was born in the days of Simeon ben Shetach; and Simeon ben Shetach by Maimonides is enumerated in the fifth of those seven classes of the Mishnical doctors, who lived and died before the destruction of the second temple.

Seeing that, according to Abarbanel and others, by far the greater part of those who returned from the Babylonish captivity, were all of the tribe of Judah; if the evangelists and apostles had recorded nothing of his tribular descent, the presumption would unquestionably have been in favour of the tribe of Judah. Happily, however, on this important query we are not left to hesitate. By the divine author of the Apocalypse he is expressly called the Lion of the tribe of Judah, and the Holder of the key of David. In the gospels the place of his birth is declared to have been Bethlehem of Judah, a town appropriated to the occupation of that tribe; and his parents are said to have been, not only of the tribe of Judah; but also of the house and lineage of David, as shall hereafter appear, when we proceed to apply to him the rest of the prophecies.

* Sepher Yuchasin, fol. 15, col. 1. Tsemach David, Part i. fol. 21, col. 1. Shalsheleth Hakkabala, fol. 25, col. 1.

If by the term, *peoples*, be meant the Gentile powers, then this part of the prediction is, in a great measure, already fulfilled; as the chief nations of the earth are collected within the pale of his church, and profess to acknowledge him for their God and heavenly King. But, if it be really meant of the twelve tribes of Israel, then its accomplishment will take place on his second coming to judge the nations, and to assemble the outcasts of Israel: and, indeed, whether we adopt the one or the other of these two explications, there can be no doubt that it will then receive a more literal accomplishment than it can possibly do at any other time anterior to that event.

CHAPTER. XIII.

In approaching the famous prophecy of Balaam, (Num. xxiv. 17) which is vindicated and applied to CHRIST by Justin Martyr,* Irenaeus,† Origen,‡ Cyprian, § and many other Fathers of blessed memory, the chief question to be considered is, whether by Moab and Edom we are to understand literally those particular kingdoms by name; or merely such of the neighbouring states as at the time of the end may rise up to oppose the return

* Dial. cum Tryphone, 334.

† Adv. Haer Lib. iii. c. 9.

‡ Contra Celsum, Lib. i. p. 45.

§ Adv. Jud. Lib. ii. p. 37.

of the Israelites into the holy land ; and so be crushed and destroyed in the conflict by the omnipotency of the King Messias. That they cannot be understood literally, is evident from the consideration, that at this day we find it impossible to point out the existence of the Moabites and the Edomites, as distinct and separate from the other tribes of the earth ; and for that reason it is, that the main body of Jewish expositors, as may be easily observed from their comments in this work, by " Edom " understand the Roman empire, or Christendom at large, in which the dispersion of Israel is detained ; and by the sons of " Seth " the armies of Gog and Magog, who shall oppose the reinstatement of the Jews in their native land, and there fall in the contest. The true meaning most probably is, that whatever nations of the earth may set themselves in array to resist the supremacy of the MESSIAS, shall be instantly defeated and reduced under subjection ; that as Moab and Edom were the constant rivals of Jacob during their occupation of Palestine, these powers are expressly named in the prediction, as the only terms of which any intelligible use could be made till the time of its completion ; and that those adjacent cities and provinces, which before were independent of the kings of Israel, after their restoration to the holy land, shall become solid and appropriate parts of their kingdom

under the sovereign sway and control of the MESSIAS.

Besides the prowess and valour of his arms, the only remaining character descriptive of the person of the MESSIAS in this prophecy, is, that he should spring from the nation of Jacob or Israel. But that CHRIST was a Jew by birth, the very Jews themselves now living, who still refuse to believe in his divine mission, are by no means disposed to deny. The objection started by R. Lipman, that the followers of Christ have not even at this day possession of the sepulchre in which he was buried, is of no weight whatever; as the Moslem, who still retains possession both of the Holy Land and the sepulchre, is a believer in Christ, and inculpates the Jew for having rejected him. To Him, therefore, it belongs to achieve for them, on their conversion, all the powerful exploits recorded in this prediction; and all this He will infallibly accomplish by the power of His might on his second appearance in the clouds of heaven.

CHAPTER XIV.

THE Second Psalm, which hath been demonstrated to be a prediction of the decree of Jehovah to invest his Son, the MESSIAS, with an universal dominion over the nations of the earth; and to

assign to him the holy hill of Sion as the place of his throne ; is applied to CHRIST by the holy apostles,* Peter, John, and Paul; by Clement of Rome, † Justin Martyr, ‡ Irenaeus, § Tertullian, || Cyprian, ¶ Hilary, ** Cassiodorus, †† and other Fathers of distinguished celebrity in the primitive church. Though its final accomplishment cannot take place till the time of the end, when the whole world shall be made one fold under one Shepherd, the Messias, yet its gradual completion has been going on perceptibly ever since the first promulgation of the Christian faith. To say nothing of the futile attempts of the Jewish Sanhedrin and the Roman Procurator to crush Christianity in the very bud, by decreeing the crucifixion of its author; not less than six of the Roman emperors in succession, Nero, Domitian, Decius, Valerian, Aurelian, Diocletian, and their confederates, in vain endeavoured to annihilate the worship of CHRIST by stretching forth their hands to persecute his holy Church. The united efforts of civil and military power were too weak to prevail over the Lord and his Christ. The blood of the martyrs proved the seed of the church. The Emperor Constantine, from motives either of piety or of

* Acts iv. 25; xiii. 33. † Ep. i. 87. ‡ Apologia ii. 79.

§ Adv. Haer. Lib. iii. 264. || De Resurrectione Carnis, p. 337.

¶ Testimoniorum Lib. iii. p. 91. ** Enar. in Ps. ii.

†† Expos. in Ps. ii.

policy, thought it his duty, by the authority of his imperial mandate, to sanction and countenance the Christian faith; and from that time till the fall of the Roman empire, with the single exception of the short-lived efforts of Julian to resuscitate the embers of Paganism, there was no further attempt made to impede its progress; so complete was the triumph of Christianity over the hostility of the Gentile potentates.

Since the Reformation, however, of the Protestant churches, and the revival of letters in Europe, there has been made a most insidious and audacious attempt to overthrow the Christian religion, and to superinduce in its stead a system of infidelity. The scheme was originally hatched and engendered by certain philosophers on the continent, whose secret design it was to free the world from all allegiance to the sovereignty of the Church, by calumniating its founder as a dupe or an impostor. The explosion burst forth in the kingdom of France, by a mad and horrid exclamation on the part of the people: that they had renounced the authority of Jesus Christ, and had cast his cords from them. But what was the result of this outrageous blasphemy? They were smitten from heaven with a political phrenzy, which precipitated them from one act of enormity to another, till at length, by mutual assassination and bloodshed, they vanished from the earth, and

left to Christianity once more the quiet possession of its temples and its altars. The sudden and easy manner in which their strength was broken and their councils dissipated, well accords with the prophetic description of the avenging arm of CHRIST, who, in castigating the opposers of his dynasty, was to bruise them with a rod of iron, and to smash them in pieces like a potter's vessel. Most certain it is, that within a very few years from the commencement of the revolutionary war against the existence of the Church, the confederates beheld themselves baffled and discomfited ; and the remnant, with an emperor at their head, pronounced it expedient to lay down their arms, and to kiss and worship that CHRIST whom just before they had despised in their hearts and insulted in their speeches.

Nor, indeed, so far as regards the greatness of the power, does it make any matter, whether the kings of the earth acknowledge him for their God and Lord from motives of piety, or from motives of policy. If the stability of their thrones cannot be secured without the aid of his holy Church, the supremacy of his power and authority stands publicly confessed. The feigned and reluctant homage of the infidel ruler at the altar of CHRIST is a stronger proof of vassalage and subjection than the sincere and voluntary obedience of the pious and virtuous prince. In the one it is the impulse of

fear, in the other of reverence; but both stand in awe of his anger, and are afraid of his judgments.

His inauguration to the vicegerency of the universe was by a voice from heaven: *This is my beloved Son, in whom I am well pleased; hear ye him.* From that moment his spiritual sceptre was established in Sion. Thence the four quarters of the globe received the true religion; and though in many regions, where it once obtained, there are scarcely now any traces of it left, yet it is, even at this day, the wonder of the world; and shews itself to have been the work of the Almighty. Nevertheless, when the Son of God shall come the second time in his glory, in the clouds of heaven, those parts of the psalm which refer to the universal extent of his dominion over the Pagan provinces; which make Jewry the centre of his kingdom, and Sion the seat of his throne; shall then receive a far more striking and literal accomplishment.

CHAPTER XV.

IN the Forty-fifth Psalm we have a most magnificent display of the glorious attributes and perfections of the King Messias. In it are set forth the perpetuity of his throne, the universality of his church, and the eternity of his praises. The application of it to CHRIST is justly vindicated by

St. Paul;* by Justin Martyr, † Irenaeus, ‡ Clemens Alexandrinus, § Tertullian, || Origen, ¶ Cyprian, ** Cassiodorus, †† and many other Fathers; and, if we compare the terms of it with the history of Christ and his church, we shall find it in a high degree already accomplished.

If, with the Targumist, we expound the grace diffused over the lips of the Messias, of the spirit of prophecy, and of other emanations of a heavenly influx, there is nothing to prevent us from maintaining its literal completion in the person of Jesus Christ. To omit all mention of his own divine speeches, parables, and doctrines, which were replete with grace, wisdom, and understanding; by the breath of his mouth he imparted to the twelve the afflatus of the Holy Ghost; and by virtue of a promise which they had previously received, whilst sitting together on the day of Pentecost, they were all suddenly and visibly endowed from heaven with a miraculous effusion of the Holy Spirit; so that they not only began to prophesy, but spake with new tongues; healed the sick; raised the dead; and with signs and wonders propagated the word and doctrine of their divine Master to the very ends of the earth. From that day until now the

* Heb.i. 9.

† Dial. cum Tryph. p. 257.

‡ Adv. Haer. Lib. iv. c. 66.

§ Paed. Lib. ii. p 177.

|| Adv. Marcionem, Lib. iii. p. 400. ¶ Contra Celsum, Lib. vi. p. 327.

** Adv. Jud. Lib. ii. p. 50.

†† Expos. in Ps. 44.

Holy Ghost has continued to dwell in the body of his church, regenerating and sanctifying the hearts and lives of all pious believers, restraining them from evil, as well as leading them into good; and not unfrequently, as occasion may offer, enabling them to work miracles, and to lay down their lives even in defence of the gospel.

The chariot of the Messias being righteousness and truth, the armour with which he achieves his majestic exploits, must of necessity be spiritual, and not carnal. In this view, the glorious feats of our blessed Saviour admirably accord with the terms of the prophecy. His arrows, which are the words of God in the mouth of his ministers, penetrate the obdurate heart of the sinner, and bring it under subjection to the law of the gospel. His throne, too, is the throne of Jehovah; and is bottomed on the properties of mercy and judgment. The sceptre of his kingdom is a sceptre of equity; and is guided by a love of righteousness and a hatred of iniquity. For this reason he has been exalted by God far above any of his fellow-prophets that went before him; and is honoured with a name far surpassing anything that is to be found either in the heavens or on the earth.

If, by the daughter of kings, here mentioned, we understand, with R. David Kimchi, the Gentile nations, which should be converted to the allegiance of the Messias, this part of the psalm likewise

must have been wonderfully fulfilled in the history of the Christian church. There is scarcely a Gentile nation in the world, which has not, at one period or another of the Christian dispensation, professed obedience to the commandments of CHRIST, and appeared with their presents in the courts of his sanctuary. The inhabitants of the city of Tyre were converted to the faith at an early period. In the beginning of the fourth century she sent to the council of Nice her venerable Archbishop, Zenon, who took the precedence of all the Phenician prelates, as their confirmed metropolitan. The city of Tyre, therefore, might well be ranked by the royal psalmist as amongst the first of those Gentile provinces which should bring presents unto Christ.

In the language of the Jewish church, it is well known, that the sons of a prophet are his disciples; and, as Christ was the most transcendant of all the prophets, his sons are nothing else than his disciples or followers, whom he should have it in his power to make princes in all lands. In the gospel there stands upon record a promise of our Lord to the twelve, that, in his triumphant state, they should sit upon twelve thrones, judging the twelve tribes of Israel. This promise, indeed, has reference to the time of the end; and, as yet, has not received its proper accomplishment. Many, however, of their successors in the episcopate have

been princes both by birth and sway. Otho, the Archbishop of Milan, was likewise the Prince of Milan. The bishops of Rome have always been temporal princes since the time of Constantine. Nor is it foreign to remark, that all the kings of Aethiopia and Armenia, the long succession of Greek and Roman emperors from Constantine the Great to the reigning potentates of Germany, Prussia, Holland, Denmark, Sweden, Russia, Poland, Italy, Spain, Portugal, France, and Britain, are all to be considered as so many sons of CHRIST; as they all have professed to be his disciples and followers; and have all been placed by his providence on the thrones of their respective dominions.

To complete in all its parts the fulfilment of this psalm in the person of our Lord, there is nothing wanted, except the repentance and conversion of the Jews themselves. Harken, therefore, O Daughter, thou church of Israel, to the law of thy Christ. Behold the mighty works which he hath done; incline thine ear to his gracious invitations; forget thine own people, and the house of thy father, who have kept thee back from adoring thy Lord, and seeking his pleasure. The king, who is at once both thy God and thy Christ, covets thy beauty, desires to become thy husband; as from eternity he is destined to be thy Lord and thy King. Therefore incline thine ear

to the overtures of his mercy; repent of thy past incredulity; and make haste to worship him in the beauties of holiness.

CHAPTER XVI.

In the Seventy-second Psalm, which is expounded of CHRIST by Justin Martyr,* Tertullian,† Cyprian,‡ Hilary,§ Cassiodorus,|| and most other Fathers, are set forth the flourishing condition of the poor under the government of the Messias; the abundant peace and prosperity afforded by his means; together with the universality of his praises and the perpetuity of his reign. In its general tenor it chimes with those other splendid predictions of the same Messias, in which the extent and equity of his rule are triumphantly described as the efficient cause of happiness and peace to the world; and that without any restriction of time or limitation of space whatever. Its entire and perfect accomplishment, therefore, cannot take place till the personal reign of Christ upon the earth, in whose presence the Gentile nations shall pay their homage in the holy city of Jerusalem. But there are some parts of it of which the fulfilment is more than begun;

* Dial. cum Tryph. 251. † Adv. Marcionem, Lib. v. p. 472.

‡ Adv. Jud. Lib. ii. p. 50. § De Trinitata, Lib. iv. p. 63.

|| Expos. in Ps. 71.

and which evince the propriety of applying the whole of it to the person of Jesus Christ.

The first thing which strikes the mind, as peculiar to this prophecy, is the singular regard for the souls of the poor. They are to be judged with equity, and rescued from oppression. The souls of the poor and the helpless are to be delivered and spared; and their blood is to be precious in his sight. Now, all this benign care and solicitude for the interests and welfare of the poor, Christ is known to have exhibited in a very high degree during his personal ministry amongst men. In his answer to the inquiry of John the Baptist, one proof which he offered of his divine mission was, that the poor had the gospel preached to them. His miracles were wrought chiefly in administering to the wants of the indigent, in feeding the hungry, and in relieving the sick and languid from their bodily infirmities. His parables and doctrinal instructions contain many imperious calls and pressing exhortations to the duty of giving alms to the poor.* *Sell that which ye have, saith he, and give alms; provide yourselves bags which wax not old; a treasure in the heavens which faileth not, where no thief approacheth, nor moth corrupteth.* To the young rich man who, by the perfection of his religious conduct, wished to make sure of eternal life, his direction was, that he should sell all that

* Luke xii. 33.

he had, and distribute it amongst the poor; and then follow him. Indeed, no man can be a practical Christian without being merciful to the poor. In the primitive church the order of deacons was originally instituted for the purpose of superintending the relief of the widows and the orphans, and of those who were destitute, and had none to help them. The first Christians had all things in common. Many of them sold their possessions; and laid the money at the feet of the apostles, to be distributed and applied to the necessities of the saints. In the old church of Rome, as we learn from the answer of Pope Gregory to Austin of Canterbury, the discipline was to divide the revenue of the church into four portions; one for the bishop and his own family; one for the clergy; one for the renewal and repairs of the church and its furniture; and one for the poor. I need scarcely add, that of the various monastic orders which have existed in all ages of the Christian church, the principal vow was to accumulate nothing; but to bestow on the poor whatever might be spared of their daily sustenance. Such is the general outline of Christian care for the lives and souls of the poor; and though, from the sordid avarice of too many, these divine injunctions have been repeatedly violated, yet it cannot be denied, that the profession of the Christian religion has tended greatly to meliorate the condition of the poor;

and, wherever it may have fallen out otherwise, the professor, and not the profession, is to be charged with the fault.

The Greeks and the Romans, it is well known, in the discharge of all menial offices, made use of slaves of both sexes; and not with them only, but with the Jews also the slaves as well as the cattle were disposable property. But in the church and kingdom of Christ the baptized and regenerated, whether originally bond or free, are all considered as brethren. No sooner did the gospel begin to diffuse its light, than the long-sustained servitude and oppression, to which the poor and helpless portion of mankind had been doomed for ages past, began gradually to disappear; and whatever exemption from thraldom the lower classes of Europeans may now enjoy above the rest of the old world, in consequence of the general abolition of slavery, that is to be attributed in a high degree to the power and prevalence of the Christian religion, which has at length emancipated them from that human degradation to which even, under the Mosaic dispensation, they must have been perpetually exposed.

Though the inhabitants of Tarshish and of Sheba, that is, according to Abarbanel, of Tunis and of Arabia, be at this day miserably infected with the Mahometan superstition, they were once mostly Christians; nor was there any part of the

world in which the church flourished more than in those very regions where Mahometanism at present prevails. In the famous council of Nice not less than six bishops attended from the province of Arabia; and, as to the see of Tunis, that doubtless was under the powerful metropolitan of Carthage, who, even so early as in the middle of the third century, was able to assemble together from the adjacent parts of Africa, not less than eighty-seven prelates to determine on the necessity of rebaptizing heretics. Nor is it to be erroneously concluded that, because those regions are now peopled by Mahometans, all homage and obedience, therefore, are lost to Christ. The Mahometan professes to believe in the truth both of the Old and the New Testament. He maintains, that Jesus Christ was miraculously born of the Virgin Mary; that he was the Word of God; that he was the Messias foretold by the prophets as the future Redeemer of Israel; and that, in refusing to acknowledge him for their Messias, the Jews are at this day suffering in exile the punishment of that sin. The glory, certainly, of the Christian church has been lamentably eclipsed by the Mahometan apostasy. The pretence of Mahomet, however, was not to destroy the true religion, already established; but to free it of corruption; and on this ground alone can we account for the facility with which he made proselytes. Nevertheless, the Mahometan

superstition is evidently on the decline; and there is good reason to think, that, even before the second advent of CHRIST, those countries now so enveloped in ignorance and barbarism, will again be visited with the precious light and true knowledge of the gospel.

There is no need to expatiate on the application of that part of the psalm which refers to the perpetuity of his reign, and to the eternity of his praises. The world never saw, nor heard of any visible being, whose divine adoration and worship were equally universal and perpetual with those of Christ Jesus. Ever since he was manifested in the flesh, his praises have been sung by men and angels; and, though multitudes of the posterity of Adam, from the blindness of their understanding, continue to prostrate themselves before stocks and stones, the time is fast approaching when these abominations shall be wholly removed, and the worship of Christ Jesus alone shall be permitted to prevail in all parts of the globe.

CHAPTER XVII.

THE remarkable prediction of the prophet (Micah, v. 2) is alleged and applied to CHRIST by the evangelists,* St. Matthew and St. John; by Justin

* Matt. ii. 6. John vii. 42.

Martyr,* Tertullian,† Origen,‡ Cyprian,§ Jerome,|| and most other Fathers of the primitive church. It contains two points for consideration in respect of its accomplishment: that the Messias was to proceed from the town of Bethlehem in the tribe of Judah; and that, under his government, the twelve tribes were to be collected together from their dispersion, and to form one happy and flourishing community in the land of promise.

By the prediction, that he shall proceed from the town of Bethlehem, nothing more in the way of accomplishment need to have been understood and insisted on, than that Christ was born of the family of David, which sprang from Bethlehem. It so happened, however, or rather it was so ordained by Providence, that Christ was actually born in the town of Bethlehem, according to the words of this prophecy. His parents, from some cause or other unknown to us at present, had taken up their residence in Nazareth of Galilee; but the population of all Judea, by a decree of Cæsar Augustus, being compelled to be registered according to their respective parishes, they removed from Nazareth to their native town of Bethlehem; and, during their continuance in that place, our Saviour Christ was born; and being wrapped in swaddling

* Dial. cum Tryph. p. 303.

† Adv. Jud. p. 198.

‡ Contra Celsum, Lib. i. p. 39:

§ Adv. Jud. Lib. ii. p. 39.

|| Com. in loc.

clothes, for want of room at the inn, was laid in a manger. At the same moment the joyful tidings were announced to the shepherds, who on the same night were watching their flocks in the field; and who, coming to the town of Bethlehem, found the Messias lying in the manger, exactly in the manner as it had been told them by the angel. These circumstances attending his birth, are faithfully recorded by the evangelist, St. Luke.

The latter part of the prophecy, which speaks of the final return of the twelve tribes from the dispersion, and of their political prosperity under the reign of the Messias, has received no accomplishment as yet; but, when our blessed Lord shall appear the second time in the clouds of heaven, it will then be most certainly fulfilled; and of the sudden and near approach of that awful event, every true Christian either is or ought to be in wakeful expectation.

CHAPTER XVIII.

THE first of the prophecies, selected from Isaiah ix. 6, is applied to CHRIST by the angel Gabriel,* in the gospel of St. Luke; by Justin Martyr,† Clemens Alexandrinus,‡ Tertullian,§ Cyprian,||

* Luke i. 32, 33. † Apol. ii. p. 75. ‡ Paed. Lib. i. p. 91.

§ Adv. Jud. p. 196. || Adv. Jud. Lib. ii. p. 45.

Gregory Nazianzen,* Jerome,† and other eminent Fathers; and, in the person of Christ, is already so far accomplished as to exclude from competing with him every other imaginable subject whatever.

The glorious and exalted titles of WONDERFUL COUNSELLOR, MIGHTY HERO, EVERLASTING FATHER, and PRINCE OF PEACE, here bestowed by the prophet on the predicted Messias, can befit no other than a divine personage, and such a one as our Lord Jesus Christ by the whole multitude of his followers is acknowledged to be. In the person of that mere mortal, whom the majority of the Jews of the present age still expect to come, as their King Messias, those splendid appellations of deity can obtain no place; nor is it possible, that such a prophecy as this can ever be fulfilled in one that is nothing but a human being. But in Christ Jesus all these godlike titles have been verified and confirmed. To him are daily ascribed the glory and the praise of being perfect God and perfect man. To his divine character, therefore, these titles exclusively apply; and, accordingly, they have been assigned to him by the unanimous voice of his church for nearly eighteen hundred years; and, if we may draw a conjecture from the increasing power and stability of his religion, will continue to be so to the very end of the world.

Now, let any sober and intelligent person, but

* Orat. 38, p. 613.

† Com. in loc.

especially the Jew, consider within himself, how difficult at all times it must have been for a mere man, during a short period, and amongst a barbarous race of people, to effect even by any subtlety and contrivance of his own, that he should actually be regarded as the genuine offspring of the Supreme Being ; and be honoured in their daily praises with the august appellations of MIGHTY GOD, and EVERLASTING Father. But how much more is the difficulty increased, when we recollect, that Jesus Christ, to whom all these glorious names at this day are universally ascribed, made his first appearance, and raised the first pillars of his holy church, in the midst of a people who ever held in the utmost abhorrence the adoration of any being whatever, except the Almighty alone ; and that the divine worship, which was then instituted to his name, has never from that time ceased to be given him ; whilst his church could always boast of containing within her pale some from amongst the most cultivated and polished communities that were existing in the age. It is not, therefore, sufficient to affirm, that Christ, by being designated amongst men, The Wonderful Counsellor, The Mighty Hero, The Everlasting Father, and, The Prince of Peace, has literally fulfilled this part of the prophecy ; but we are constrained to believe, that, so far as respects the true application of these divine titles, it never can

receive its due completion in any other person.

The remaining part, which speaks of his sitting on the throne of David for ever, if understood of his terrestrial and visible throne at Jerusalem, shall have its accomplishment on his coming again in the clouds of heaven; but if meant, as it may well be, of the throne of David in the heavens, it is already accomplished as much as it can be, in that Christ is there sitting at the right hand of God, superintending the interests of his church, and waiting until his enemies shall be rendered his footstool.

CHAPTER XIX.

THE second prediction of the Messias, selected out of Isaiah xi. 1, is likewise applied to CHRIST by St. Paul;* by Justin Martyr,† Irenaeus,‡ Clemens Alexandrinus, § Tertullian, || Cyprian,¶ Hilary, ** Jerome, †† and various other Fathers of the Christian church. In duly expounding it of Christ, the principal points to be established are, that he was of the seed and lineage of David;

* Acts xiii. 23.

† Dial. cum Tryph. p. 314.

‡ Adv. Haer. Lib. iii. 254.

§ Pacd. Lib. i. c. 7.

|| Adv. Jud. p. 194.

¶ Adv. Jud. Lib. ii. p. 38.

** Enar. in Ps. ii. p. 449.

†† Com. in loc.

that he had the spirit without measure ; was infallible in his decisions, just in his reproofs, omnipotent in his infliction of punishment, and equitable in his dealings with mankind. That in his day the world, and especially the Holy Land, in which stands the holy mountain of Sion, is to enjoy perfect peace and tranquillity ; as the knowledge of Jehovah is to become universal. Finally, that to his standard the Gentiles are to repair ; and his rest is to be glorious.

That Christ was the son of David, as well as the Son of God, is the constant and uniform tradition of the Christian church. The pedigree of Joseph, his reputed father, is deduced both by St. Matthew and St. Luke from David, the son of Jesse ; and, though the pedigree of his virgin mother be not equally recorded with that of Joseph, the current tradition of the church is, that she, also, was of the family and lineage of David. In an apocryphal document, called the Ascension of Isaiah, and which, according to the highly probable conjecture of its learned editor, was composed about the year of Christ sixty-one, and, therefore, of the same date and antiquity with the New Testament itself, her descent from the royal line of David is unequivocally asserted. *And I saw of the lineage of David, the prophet, a woman, whose name was Mary ; and she was a virgin, and was espoused to a man, whose name was Joseph, a carpenter ; and*

*he, too, was of the seed and lineage of David ; a just man, and of Bethlehem of Judah.** This unsuspecting testimony, which goes back within thirty years of the first promulgation of the gospel, and whilst the Virgin Mary very probably was still living, speaks positively of her descent from the house of David ; and, since it accords with the stream of primitive tradition, it is highly deserving of credit.

But, if it should be asked, why, though the son of Mary only, he should still during the whole of his human life have been esteemed the son of Joseph likewise ; and have had his descent detailed by both the evangelists, not from his real mother, but only from his reputed father ; I would suggest what I conceive to be an adequate and probable cause of it. To the Jewish reader it must be superfluous to remark, that, with them, whosoever could point out his mother, but not his father,—which would have been the case with Christ, had he been miraculously born of the Virgin before her espousals to Joseph,—was called, **סְפָק מִמְוָר**, *Doubtfully spurious* ; and, whether actually spurious or not, was in all respects treated as one unquestionably spurious ; that is to say, he was debarred from entering into the congregation of the Lord ; and was denied the enjoyment of those exalted privileges, which are the sacred and exclusive right

* Chap. xi. p. 133.

of the nobly-born Israelite. But, if a son were born after the nuptials had been fairly contracted, though the marriage itself might not have been celebrated, provided that no improper intercourse could be proved to have taken place with any other person, that was always sufficient not only to stamp the birth with legitimacy, but to attach to him the pedigree of his paternal descent. Now, certainly, it was of the highest consequence, that Christ, for the full discharge of his divine mission, should make his appearance in the world under the sanction and protection of a legitimate parentage, in order that no obstacle might arise to the institution and progress of his ministry from the inadmission of the fact, that he had been born of a pure virgin. The heads of the Jewish people, it is well known, though they scrupled not to revile him in other respects, never dared to reproach him with the illegitimacy of his birth; and, as he stood forth in the character of a prophet, sent from God; and had received at the commencement of his ministry the testimony of John the Baptist; though they excommunicated several of his followers; yet they never presumed to excommunicate himself, nor offered any effectual check to the progress of his mission, till, by means of a false charge of blasphemy against God and of a design to overturn the government, they caused him to be condemned, and suspended on the cross. That he

should have been esteemed, therefore, the legitimate son of Joseph and Mary, was at the commencement of his ministry of the utmost importance to the reception of his doctrine; and for that reason alone the pedigree of his reputed father, as the lineal descendant from the son of Jesse, has been wisely preserved, and carefully registered.

That Christ had the Spirit without measure – was infinitely wise, powerful, just, and discerning – is demonstrable as well from the miracles which he performed, as from the answers which he gave to the questions that were put to him. The wisdom of one of his sayings is recorded even in the Talmud itself:*

תֵּדְכֶנֶתֶפֶס ר' אַלְעֹזֶר לְמִינּוֹת הָעָלָה לְגָדוֹם לִידָיו
 אמר לו אותו הגמון זקן שכמותך יעסוק בדברים בטלים
 הללו אמר לו נאמין עליו הריני כסבור אותו הגמון עליו
 הוא אומר והוא לא אמר אלא בנגד אבי שבשים
 אמר לו הואיל והאמנתי עליו דימום פטורacha כשבא
 לביתו נכנטו תלמידיו אצלו לנחמו ולא קיבל עליו
 תנומות אמר לו רבי עקיבא רבי תרשini לומר דבר
 אחד ממה שלימדתני אל אמר לו רבי שמא
 מינות בא לירך והנארך ועליו נחפת אמר לו עקיבא
 הזכרתני פעם אחת דיהיר מהלך בשוק העליון של ציפורי
 ומצאתי אחד מתלמידי ישו הנוצרי ויעקב איש כפר
 סכניא שמו אמר לי כתוב בתורתכם לא תביא אתנן
 זונה מהו לעשות הימנו בית הכנסת לבג ולא אמרתי
 לו כלוי אמר לי בך לימدني ישו הנוצרי מתנן זונה קובצתה
 עד אתנן זונה ישוב ממקומו הטענת באו למקום

* Aboda Zara, Per.i. fol. 16, 17.

הטנופת ילכו והנני הדבר ע"ז זה נתפסתי לMINOTH
 ועברתי על מה שכחוב בתורה הרחק מעלה רוכך
 זו MINOTH ואל תקרב אל פתה ביתה זו הרשות :
 "The Rabbies have handed it down, that when R.
 Eliezer was seized to be taken before the heretics,
 they brought him to the tribunal to be judged.
 The governor said to him, Ought an old man like
 thyself to occupy his time in those idle matters?
 He replied, He who judgeth me is faithful and true.
 The governor supposed that he meant this of him-
 self; but he meant it only of his Father that was
 in heaven. He said to him, Since I believe thee,
 thy sentence is, that thou art liberated. So soon
 as he came home, his scholars came to him to com-
 fort him. But he refused to accept consolation.
 R. Akiba said to him, Rabbi, wilt thou permit me
 to mention a certain thing which thou taughtest
 me? He answered, Say on. He said, Rabbi, it
 may be, that some heretic had appeared in thy
 presence, and pleased thee; and on that account
 thou wast seized. He replied, Akiba, thou hast
 put me in mind. Once I was walking in the high
 street of Sepora; and I met with one of the disciples
 of Jesus of Nazareth, whose name was James, of
 the town of Sechania. He said to me, It is written
 in your Law, *Thou shalt not bring the gift of a harlot.*
 What is it to be applied to? Whether to the erec-
 tion of a privy for the high priest? I gave him no
 answer at all. He said to me, Jesus of Nazareth

thus taught me. That which is collected from the gift of a harlot, shall return to the gift of a harlot. Things which have come from a filthy place, shall return to a filthy place. The saying pleased me. Through this was I seized to be taken before the heretics. I transgressed against that which is written in the Law: *Keep thee far away from her, that is, from heresy; and approach not the door of her house, that is, of the sovereign power.*" This tradition may serve to shew, that his bitterest enemies were constrained to bear a reluctant testimony to the wisdom of his words.* He had no need, saith one of the evangelists, that any person should testify of man; for he knew of himself what was in the heart of man; and required not to be informed of it by the testimony of others. He discerned the latent wickedness of the heart of Judas, saying in the midst of them all, "Behold, I have chosen you twelve; and, yet, one of you hath a devil." His wisdom was strikingly displayed in the answer which he returned to the question, Whether tribute should be paid to Cæsar; at once confounding them by the marvellous subtlety of its truth; and deterring them in future from putting any more questions. Nor, indeed, is there anything recorded of the wisdom of Solomon, equal to the wisdom of that reply. His power, though chiefly exerted to heal and to save, was sometimes displayed in the

* John ii. 25; vi 70. Matt. xxii. 17.

property of judgment. The cursing of the barren fig-tree was an instance of this sort. His frequent ejection of evil spirits, his demolition of their power and influence over men, were all examples of the same kind. He did not, indeed, on his first appearance in the flesh annihilate by a sentence the soul of the wicked; because, at that time, mercy and not judgment was to be extended to mankind; but from the tone of confidence with which the disciples prayed him to call down fire from heaven to destroy the inhabitants of the impious city, it is abundantly plain, that they were firmly persuaded of his being endued with might to execute judgment; and to slay the iniquitous with the very breath of his mouth.

The spiritual nature of his kingdom and the pure and holy doctrine of his church have at all times a tendency to create peace and concord in society; and of the whole world to make one common family in religion, love, and affection. But certainly, as R. Lipman has truly observed, that universal peace and tranquillity, here depicted in the prophecy, whether we understand the language literally or figuratively, have never yet received their perfect accomplishment; though doubtless they shall in future. The Christian having already witnessed the triumph of the Gospel throughout the world, has grounds for anticipating in his own favour the future fulfilment of every prophecy rather than

the Jew, who has nothing to which he can point, except the prolongation of his own penal exile and banishment from Fatherland. Before the glorious appearance of his majesty in the clouds of heaven, the great adversary of mankind, Satan, shall be bound a thousand years ; in which the nations shall no longer be exposed to his wiles and allurements ; whilst the saints shall sit upon thrones, and reign with Christ during the whole of that period. Then, no doubt, shall be literally and emphatically fulfilled what is here predicted of the general peace and tranquillity of the whole earth. Then shall be accomplished in the church that which is spoken by the prophet in another place : that her windows shall be made of agates, her gates of carbuncles, and her borders of pleasant stones ; that all her children shall be taught of Jehovah, and great shall be the peace of her children. The Gentiles, no longer deceived by the wiles of Satan, shall then repair to Jerusalem, the seat of his throne, to worship in his presence ; and his reign shall be glorious.

CHAPTER XX.

THE prediction next in order from the prophet, Isaiah xlii. 1, is applied to CHRIST by the evangelist, St. Matthew ; * by Irenaeus, † Tertullian, ‡ Cyprian, § Hilary, || Epiphanius, ¶ Jerome, ** and many other Fathers. The main propositions are, that the Messias is the chief stay and delight of Jehovah ; that his judgments shall be true and equitable ; and that not the Jews only, but the Gentiles also, shall attend to his Law.

That it has been already fulfilled in the person of CHRIST, may be demonstrated from the history of his gospel ; from the ancient records as well as from the existing state of the Christian church. His inauguration to the discharge of that solemn mission with which he was invested, was by a voice from heaven, saying, †† *This is my beloved Son, in whom I am well pleased* : the very same terms being employed in the gospel which had been used of him in the prophecy. He is justly described by St. Peter, ‡‡ as the corner stone, laid in Sion, elect and precious. By St. Paul, §§ as “ the beloved in whom God, the Father, hath rendered us acceptable

* Matt. xii. 18.

† Adv. Haer. Lib.iii. p. 258.

† Adv. Prax. p. 506.

§ Adv. Jud. Lib.ii. p. 39.

|| Enar. in Ps. 138, p. 698.

¶ Contra Haer. Lib. ii. haer. 57.

** Com. in loc.

†† Matt. iii. 17.

‡‡ 1 Pet. ii. 6.

§§ Eph. i. 5.

to the praise of the glory of his grace; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded towards us in all wisdom and prudence; having made known to us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fulness of time he might gather into one all things in Christ, both which are in heaven, and which are on the earth; in whom, also, we have obtained an inheritance, being pre-destinated according to the purpose of Him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ." Thus far St. Paul.

Nor was there anything in the character of our Saviour which shone with more grace than the mildness of his speech, and the meekness of his disposition. That he sometimes wept, is attested by the evangelist; but, that he ever seemed enraged, or ever used any vociferations by way of striking terror and intimidation, is not upon record. The most glorious of his works he performed in secrecy, without any acclamation or tumult; and to such as had been cured of their infirmities, his constant charge was, that they should not report his fame, nor give publicity to his miracles. His sharpest rebukes were always conveyed without the vehemence of passion. The affront which he

sustained in the denial of Peter, he resented with a look only; but at the same time so significant and piercing, as instantly to extort from the unhappy disciple a flood of bitter tears. The bruised reed, that is, for instance, the miserable woman caught in the act of adultery, and loudly condemned by the voice of her accusers, he did not entirely break by consigning her to death; because, in her case, he saw many grounds of extenuation, which called for mercy rather than for severity; and because, from his mouth, sentence was to be pronounced according to equity and truth.

That he by no means failed in the great end of his ministry, to bring forth judgment to the Gentiles; and to cause the isles, that is, the western parts of the world, to wait for his Law; is demonstrable from the history and present state of the Church. From the completion of this one single prophecy alone, the Jewish professor, in refusing to acknowledge the Messiahship of Jesus, is at once convicted of obstinacy and incredulity. By the propagation of the Christian faith, the wisest and most cultivated of the Gentile powers, for the last sixteen hundred years and more, have been taught to worship the God of Israel as the creator of heaven and earth; to acknowledge the law of Moses as divine; to regard the predictions of the prophets; and to venerate the whole of the Old Testament, equally with the Jews themselves;

whereas, if CHRIST had not appeared, nor instituted his Church in the world at the time appointed, the Gentiles, at this day, would still have been worshipping their idols; whilst the Orphic and Sibylline verses, and not the Bible, would have been the sacred repository of their religious mysteries. Surely, then, it is not too much to contend, that in the person of Jesus Christ this prediction of Isaiah has been literally accomplished. His Church, as is well known, from its first origin until now, has consisted mostly of Gentile converts; and the isles in particular have attended to His Law. But the law of His Gospel is in strict accordance with the will of Jehovah, as before revealed to the patriarchs and the prophets; is bottomed on the authority of the Old Testament; and professes to be nothing else than the perfection of the law of Moses. The inference, therefore, to be drawn from the foregoing premises is plainly this: that, as the prediction before us has been duly accomplished in the character of Jesus Christ, it cannot admit of a second accomplishment in any other person; and, consequently, that, if it cannot be fulfilled in any other person in future, it must be vain and absurd, besides Christ Jesus, to expect any other Messias.

CHAPTER XXI.

THE famous prophecy of Jeremiah xxiii. 5, in which are declared the lineage, the saving power, and the divinity of the King Messias, is applied to CHRIST by Jerome, in his commentary on the prophet; as well as by other Christian authorities, who, with that learned expositor, have been able to avail themselves of the construction and import of the Hebrew verity.

That the houses of Israel and Judah are both of them to be redeemed and saved, and finally restored to the temporal possession of the Holy Land by this BRANCH of the house of David, is here, as in other places, so unequivocally and expressly promised, that the ablest Christian commentators on the Old Testament have been compelled to admit the truth of the position; nor, indeed, is there any possible way of rebutting its necessity. Now, this, we say, will take place on the second advent of CHRIST in the clouds of heaven; when the Jewish tribes shall have been converted to his name; and when they shall have embraced and acknowledged him for their God and King.

But, in this prediction of the Messias, that which is the most to be noted, is the divinity and the righteousness demonstrated in the glorious appellations of JEHOVAH, and, OUR RIGHTEOUSNESS; which

exclusively apply to the person and character of our Lord Jesus Christ. In him, St. Paul,* with every Christian professor, maintains, that the fulness of the Godhead dwelleth bodily; by whom are all things, and we by him; that he is the end of the law for righteousness to every one that believeth; or, as R. Moses Alshech has well expressed it, so far as we are righteous, HE is our **RIGHTEOUSNESS**. “In the beginning,” saith St. John,† “was the Word; and the Word was with God; and the Word was God. And the Word was made flesh, and dwelt amongst us; and we beheld His glory, the glory, as it were, of the only begotten of the Father, full of grace and truth. For the law was given by Moses; but grace and truth came by Jesus Christ.” “But now,” saith St. Paul,‡ “the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, by the faith of Jesus Christ, unto all and upon all them that believe; as there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness, that he

* Col. ii. 9; Rom. x. 4. † John i. 1, 14, 17. ‡ Rom. iii. 21.

might be just, and the justifier of him that believeth in Jesus." Or, to adopt the language of R. Moses Alshech,* Christ is made the meritorious cause, instrument, or channel, through which the influx of righteousness is caused to descend upon us.

It must be superfluous to multiply authorities in support of this argument. The whole world is a witness, that ever since the foundation of the Christian religion, CHRIST by his Church has not only been called JEHOVAH, OUR RIGHTEOUSNESS; but, as to the subsistency of his nature or essence, has also been demonstrated to be the eternal and true God; and that we are justified, or accounted righteous before God, only through the merits and satisfaction of his precious death and sufferings. There is one thing more in the application of this prophecy, with which I would conclude: that it cannot possibly be fulfilled in any personage whatever who is not acknowledged to be divine as well as human; and that, as Jesus Christ is the only individual of the Jewish nation who ever did obtain, or is ever likely to obtain, the supreme honour of being called GOD and LORD; he is, therefore, infallibly the subject of this Scripture, and the very Messias contemplated by the prophets.

* Vid. Vol. ii. p. 373.

CHAPTER XXII.

THE first of the predictions, selected from Zechariah ix. 9, is applied to Christ by the holy evangelists,* St. Matthew and St. John; by Justin Martyr,† Irenaeus,‡ Cyprian,§ Cyril of Jerusalem,|| Jerome,¶ and several other Fathers. Its constituent parts are three: that the Messias should make his first appearance at Jerusalem in a humble way, under the immediate protection of Heaven, poor and riding upon an ass; that the weapons of war should henceforth be taken from the Jews, and peace spoken to the Gentiles; and that his dominion should be universal; all which parts, more or less completely, have been verified and accomplished in the person of Christ.

It is attested by the evangelists, who were eye-witnesses of the fact, that when Christ made his solemn entry into Jerusalem, before the feast of passover, he ordered an ass to be brought to him; that he sat on it, and rode into the city; whilst the multitudes that accompanied him, exclaimed, as they went along, *Hosanna, Blessed is the king of Israel, who cometh in the name of the Lord.* This part of the prophecy,

* Matt. xxi. 5. John xii. 15.

† Apol. ii. 76.

‡ Adv. Haer. Lib. iv. c. 66.

§ Adv. Jud. Lib. ii. 49.

|| Catech. xii. 108.

¶ Com. in loc.

therefore, was literally fulfilled on that memorable occasion.

But, with respect to the other two parts, they have been equally and wonderfully accomplished. The weapons of war, the horse and the chariot, were withdrawn from Israel within forty years after the crucifixion of CHRIST ; and from that time until now they have never been restored to them. The gospel of peace was instantly preached to the Gentiles, who received it gladly ; and though the kingdom of CHRIST is not so widely extended throughout the world as it shall be hereafter, when the fulness of the Gentiles shall have come in, yet enough has been effected to authorise the assertion that His rule is from sea to sea, and from the river to the ends of the earth.

CHAPTER XXIII.

THE singular prediction of the prophet, Malachi iii. 1, is applied to CHRIST by the evangelist, St. Mark ; * by Irenaeus, † Tertullian, ‡ Cyril of Jerusalem, § Jerome, || and various other Fathers of the Christian church.

If by the angel, sent to prepare the way of the Lord, we are to understand the prophet Elijah,

* Mark i. 2. † Adv. Haer. Lib. iii. 256. ‡ Adv. Jud. 194.

§ Catech. xv. 158.

|| Com. in loc.

then it may be conveniently expounded of John the Baptist, who was the precursor of Christ, preaching to all the Jews the baptism of repentance; and telling those that came to be baptized of him, that they should believe on Him on whom he had seen the Spirit descend, that is, on our Lord Jesus Christ. The birth of John the Baptist, like that of Isaac, the patriarch, had something miraculous in it; nor was it according to the common course and operation of nature; but by the visible power of God was caused to be produced from a womb, in which, from the sterility and old age of the parent, there was no aptitude to fructify. There is great uncertainty respecting the tribe to which the prophet Elijah belonged. I have certainly read in the Commentary of R. David Kimchi on the Chronicles, that he sprang from Rachel; and was of the tribe of Benjamin. In the Medrash Tanchuma, fol. 21, col. 1, it is said, that he was of the tribe of Gad. But in Bechai on the Pentateuch, fol. 99, col. 2, it is affirmed, that he was of the tribe of Levi, like Moses. John, therefore, was probably of the same tribe and family with Elijah; and, whether he possessed the same soul or not, he at least went forth in the power and spirit of that prophet; exhorting both the parents and the children to a reformation of manners and an amendment of life. To me, however, it appears highly probable, that as there are two advents of

CHRIST, so also are there two advents of the prophet Elijah. This, I think, is fairly demonstrable from the words of our blessed Saviour in answer to the question concerning the coming of Elijah; as well as from the divine author of the Apocalypse respecting the two witnesses. The reply of our Lord was, that, verily, Elias shall come first; and shall restore all things. But this solemn declaration of something to be done in future could not properly apply to the character of John the Baptist, who was already come, and had completed his ministry. Moreover, though by the baptism of repentance, and the testimony which he bore of the descent of the Holy Ghost, he duly prepared the way for the first coming of CHRIST; yet he cannot be said to have restored anything at all; nor to have verified those authoritative traditions of the scribes, of which, from the tenour of his answer, our Lord himself appears to have sanctioned the belief. I cannot, therefore, resist the persuasion, that the prophet Elijah shall yet again, before the second coming of CHRIST, be sent into the world, and shall restore all things, as our Lord hath affirmed of him; and that his mission shall be attended with all those tremendous and appalling signs of judgment and retribution, which shall finally be executed on the second advent of Christ.

By its being foretold, that the Messias should come to that temple, which was existing in the

days of the prophet Malachi, we have the time clearly ascertained when the event was to take place. That, we know, precisely corresponds with the manifestation of CHRIST in the flesh; which occurred about half a century before the destruction of the second temple. In point of time, therefore, this part of the prophecy was accurately accomplished.

How very little our blessed Lord was able to prevail in the glorious attempt to reform and purify the Levitical service; the subsequent devastation of the temple, the dismemberment of the Jewish polity, and the final expulsion of the people from the Holy Land for their sins and iniquities, are a melancholy testimony. That he made many and unequivocal demonstrations of his ardent desire, power, and authority to effect that blessing for them, in case they would have repented and believed in his name, is recorded by the evangelists. First of all, he never ceased to exhort his devoted countrymen to worship God in spirit and in truth; and of what he thus taught, he himself ever set the best possible example, walking strictly in every ordinance of the Law, and commanding his disciples to follow his blessed steps. Entering into the temple itself, and being armed with that divine authority, which none except a true prophet would have dared to assume, he cast out of it with irresistible force all the traffickers in cattle and money;

nor would he suffer any vessel to be carried through it; but expostulated with them on their profanation of the holy place; and told them to their face, that what had been dedicated for a house of prayer unto all nations, they had impiously polluted, and turned into a den of thieves. But, alas! though it was actually predicted by Malachi, that the Messias should come during the existence of the second temple, it had been equally foretold by Daniel, that within four hundred and ninety years from the going forth of the decree to build the said temple, it should be again destroyed; that the sacrifices and oblations should then cease; and that desolations were determined on till the time of the end. Notwithstanding, however, the failure of this part of the prophecy from the great sin and iniquity of the Jewish people, we have still reason to believe, that, under certain restrictions of form and modifications of ceremony, the service of the sanctuary will be again restored during the personal reign of Christ upon earth; when the priests and the Levites, the ministers of the temple, shall discharge their holy functions in an acceptable manner; and when, according to the statements of R. Moses Alpalasi* and R. Abraham Seba,† the eucharistic sacrifices only of praise and thanksgiving shall be brought to the altar; and there offered as a sweet-smelling savour in the sight of Jehovah.

* Vid. Hoil Moshe, fol. 61, col. 1, 2.

† Tseror Hammor, fol. 146, col. 3.

CHAPTER. XXIV.

THE celebrated prediction of the prophet, Isaiah lii. 13, in which the sufferings and vicarious atonement of the blood of the Messias are so remarkably detailed, is applied to CHRIST* by St. Matthew, St. Peter, and Philip the deacon; by Clement of Rome, † Justin Martyr, ‡ Irenaeus, § Tertullian, || Origen, ¶ Hilary, ** Epiphanius, †† Jerome, ‡‡ Chrysostom, §§ Isidorus Pelusiota, ||| Basil of Seleucia, ¶¶ and, I may add, every other Christian Father that has handled the prophecy.

First of all, it is undeniable, that Jesus Christ, declared by a voice from heaven to be the Son and Servant of Jehovah, was prosperous in the establishment of his church and kingdom after his humiliation and sufferings. He then became, and has still continued to be, pre-eminent in power and authority amongst the children of men. For like as many were astonished and confounded at the unexpected elevation of CHRIST, in that his first appearance upon the earth promised no such

* Matt. viii. 17. Acts viii. 32. 1 Pet. ii. 24.

† 1 Ep. p. 39.

‡ Apol. ii. 85.

§ Adv. Haer. Lib. iv. c. 40.

|| Adv. Jud. p. 200.

¶ Contra Celsum, Lib. i. p. 41.

** De Trin. Lib. x. p. 217.

†† Con Haer. Lib. ii. Haer. 54.

‡‡ Com. in loc.

§§ Hom. in Psal. xcv.

||| Lib. iii. Ep. 130.

¶¶ Orat. xxvi. p. 145.

mighty change in the religion of the world ; so did he sprinkle and baptize many nations with his water, blood, and spirit. Kings even to this day, because of the exaltation and honour of his name, kneel at the throne of CHRIST ; compress their mouths by way of reverence and homage ; whilst miracles and mighty works, such as they had never before either seen or heard of, they saw and contemplated with their bodily eyes. The redemption hereafter to be wrought for Israel, shall be so illustrious and splendid, that none will give credit to the report which they shall hear of them. He grew up before the Lord, gradually, from his cradle, like the tender twig, which is exposed to all accidents ; and like a root out of dry ground, he rose out of a country and family, whence none could have supposed that the whole world in future was to receive health and salvation. Nor was it any extraordinary figure or gracefulness of person which he possessed above others, that gave occasion to the success of his mission. So far from that, he was even despised and rejected by the higher ranks of the Jewish community. He was a man of sorrows, sympathising with the distressed, weeping with those that wept, ever conversant with the afflicted, disliking to come abroad, in public ; being slighted by the world, and held in no esteem. Nevertheless, like the emissary goat which was suffered to escape, he carried and sustained those

grieves and sorrows, which were the wages of the sins of the Jewish people; though they deemed him beaten and smitten from heaven. He was perforated on the cross for their sins, and smitten for their iniquities; the chastisements for the procuring of their peace were imposed upon him; and by virtue of his bruises there was healing for themselves. Like so many sheep, they had all wandered astray from the right path; they had severally turned their own way; and the Lord did visit on him the iniquity of the whole people. He was dragged forth from the garden of Gethsemane; was cruelly harassed and struck on the face in the presence of the high priest; but his mouth he opened not; like the victim, he was brought to Mount Calvary, there to be crucified and put to death; and like the sheep, which in the presence of her shearers is dumb, he was silent all the while, and opened not his mouth. From the custody and from the council was he taken to be suspended on the cross; and there is none that can detail his posterity after him; as he was cut off from the land of the living; for the sins of the Jewish people was he smitten. But they allowed him a burial even among the wicked by whom he had been crucified; and by Joseph, a rich man of Arimathea, there was allotted to his body a sepulchre, which had been hewn out of a rock for the use of his own dead. And all this honour was then paid

to him, because in his lifetime he had committed no violence; nor with his mouth had he uttered any deceit. Though in his pleasure Jehovah thus permitted him to be bruised and afflicted, making the death of His Son a ransom for the sin of the world, nevertheless, he immediately beheld a numerous seed or progeny of pious disciples and followers; and ever since that time he hath perpetuated his church in the world; whilst the pleasure and counsel of Jehovah to redeem and save mankind through the instrumentality of his death, have prospered in his hands. He now beholds the fruit of his obedience unto death, and is satisfied with the result; whilst, by the knowledge of the righteousness of CHRIST, justification redounds unto many, and their iniquities are cancelled. For this reason a portion of the fulness of the earth is assigned to him amongst the multitude of its inhabitants; and his church with the rich and the strong hath divided the spoil of its wealth and opulence; because, dying on the cross, he was numbered with the malefactors; and because in his own body he sustained the sin of many peoples, and interceded and atoned for the vilest transgressors. In this manner is the whole of the prophecy to be expounded and paraphrased of our Lord Jesus Christ.

CHAPTER XXV.

THE singular prophecy of Zechariah, xii. 9, in which the crucifixion of Jehovah incarnate and the subsequent repentance and contrition of the Jewish nation for the deed committed are expressly foretold, is applied to CHRIST by St. John;* by Irenaeus,† Tertullian,‡ Cyprian,§ Hilary,|| Jerome,¶ Augustine,** and other Fathers. There are three things in it very observable : first, that the whole Jewish nation shall be visited from heaven with an universal spirit of grace and supplication ; secondly, that, at the time of all this taking place, Jehovah shall be in the act of discomfiting their enemies, and of giving them rest and quietness in the possession of their own city and country ; and thirdly, that they shall then more particularly institute a general sorrow and lamentation throughout the land ; and, being instigated with compunction and remorse, shall raise their eyes to the throne of that Saviour whom their forefathers, from the blindness of their hearts, had wickedly pierced and slain. The prediction, therefore, in part, is already accomplished ; and, in part, remains to be accomplished.

* John xix. 37.

† Adv. Haer. Lib. iv. c. 66.

‡ Adv. Jud. p. 201.

§ Adv. Jud. Lib. ii. p. 45.

|| Enar. in Ps. 58.

¶ Com. in loc.

** De Temp. Ser. cxxx.

That Jehovah shall give to the Jewish people the complete and peaceful possession of the country of Palestine, and that they shall there dwell and flourish under the safe protection of Christ, their King, is here, as in other places, explicitly attested. Indeed, it is wholly impossible to furnish of this and many other splendid predictions any tolerable solution, without admitting the truth of the position to its fullest extent. But then, it cannot take place, before that they have been brought to acknowledge the Messiahship of Jesus Christ ; and have deeply bewailed and lamented their past transgression in denying and crucifying him. "Behold," saith the divine author of the Apocalypse, " he cometh with clouds, and every eye shall see him ; and they, also, that pierced him ; and all the kindreds of the earth shall wail because of him."

But, as to the piercing of Jehovah incarnate, that, doubtless, took place, and was accomplished under the reign of the Emperor Tiberius, in the person of our Lord Jesus Christ, both God and man ; whom the Jews violently took and put to death, by the permission of Pontius Pilate, the Roman Procurator. So soon, then, as the Jewish people in general shall be sincerely touched with compunction and regret at that act of wickedness on the part of their forefathers ; and being converted to the faith, shall hold themselves in

readiness to seek and follow CHRIST, as David, their king; they will certainly be instigated by the Spirit of God to repair in a body to the promised land, where every particle of this prophecy shall be accomplished in their favour.

CHAPTER XXVI.

THE second prediction of the prophet, Zechariah xiii. 7, in which are foretold the death and sufferings of the King Messias, is applied to CHRIST by the evangelist, St. Matthew;* by Barnabas, † Justin Martyr, ‡ Jerome, § Augustine, || and several other Fathers of the primitive church.

That we have just and reasonable grounds for applying it to CHRIST, is demonstrable from the evident attempt of R. Isaac Abarbanel to expound it of Christ and Mahomet together: וְהַאֲפָنָה הַשְׁנִי מִהְפִירּוֹשׁ וְהַאֲזִוָּת נְכֹזָן בְעֵינֵי הָוָא שָׁאַמֵּר רֹועֵי עַל נְבִיא הַיְשָׁמְעוֹאָלִים הַנְּקַרְאָת אֶלְעָם מִחְמָד שָׁאָמָרִי שְׁשָׁלָחוּ הַשֵּׁם בְּעוֹלָם לְרֹעֵי אֶת צָאָנוּ בְנֵי אָדָם וְשָׁאַמֵּר גָּבָר עַמִּיתִי עַל יִשְׂרָאֵל הַנּוֹצֵר שְׁכֵפִי מְחַשְּׁבָת בְנֵי אָדָם וְאַמְנוֹתָם הָוָא הַיָּה בֵן הַאֵל עַצְמָם מְעָצָמָיו וְלֹכֶן קָרָא גָבָר עַמִּיתִי כַּפֵּי דְבָרֵיהֶם וְכַנֵּה אֶת אָוֹמָת אֲדָם בְּשֵׁם מֶשִׁיחָה שְׁהִי גָבָר עַצְמָיו שֶׁל הַקְרּוֹשִׁׁים

* Matt. xxvi. 31.

† Ep. p. 219, as edited by Vossius.

‡ Dial. cum Tryph. p. 273.

§ Com. in loc.

|| De Tempore, Ser. cxvii.

ברוך הוא וכן כינה את אמת ישמעאל בשם נביים הרועה אותם ולפי שמלחת בני ישמעאל לא תהיה במלחמה העתירה כל כך עצומה כמלחת בני אדום לפי שמן היישמעאלים ימלטו רבים כמו שאמר ושלחתם מיהם פלטיהם אל הגוים אבל מבני אדום אמר עובדיה ולא יהיה שריד לבית עשו לבן אמר בנגד אמת ישמעאל אך את הרועה ותפוציניה הצען וכנדן בני אדום שהמעיטו את ישראל בגולות אמר והשיבו ידי על הצערי' שהוא מלשון צער רוצה לומר על הממעטים ומצערים את עמי או שקראמ צעריים לפי שיישארו מהם מעט מוער ועל אלו ואלו אמר והיה בכל הארץ נאם ה' פ' שנים בה יברתו יגעו ר' ל' שני שלישים מהם יברתו ויגעו במלחמה ובדבר והשלישית כלום החלק השלישי מהם יותר בה והם יהיו הצדיקים שביהם ויראה שרוב הנכרתים והגועים יהיו מבני אדום ורוב הנשארים יהיו מבני ישמעאל כפי מה שיורו עלי' שאר דברי הנביים זכר שאתו חלק השלישי הנשאר מכל האומות יבחנו ויצרפו השם בצרות וענוים להסיד מקרבים האמונה הכוונות שהיו מאמינים מוקדם כמו שצורפין את הכסף ובוחנן את הוהב להסיד ממנו כל סיג וכל הלווה ואחריו אותו מצוף ובחינה יקבלו על עצם אמונה השם הנכבד ועל זה אמר הוא יקרא בשם ואני אענה ר' ל' שאו הם יקראו את השם והוא יענה אותם בברכות שמים מעל ובברכות תהום רובצת תחת עד שהוא ית' יחשבע לעמו להיות מעשה ידיו וקוראים בשם וגהו הוהיא אמר שהקדוש ברוך הוא אלהי ולא עבר לאל אחר: "The second mode of exposition, and which in my view is still more probable, is, that, *My Shepherd*, is spoken of the prophet of the Ishmaelites, called

by them, *Mahomet*; whom they say Jehovah sent into the world to feed his flock, the children of Adam; but that, *The Hero, my fellow*, is spoken of *Jesus of Nazareth*; who, according to the notion and belief of the children of Edom, was the Son of God, being consubstantial with him; and therefore the Scripture calls him, *The Hero, my fellow*, in compliance with their own doctrinal statements. The nations of Edom are called by the name of Christ, who was the fellow-hero of the Holy One, blessed be He! whilst the nation of Ishmael, in like manner, are called by the name of their prophet, who feedeth them. But because the fall of the children of Ishmael in the future war will not be nearly so disastrous as that of the children of Edom; since of the Ishmaelites many shall escape, according to the Scripture, *And I will allow many of them to escape amongst the Gentiles*; whereas of the children of Edom Obadiah saith, *There shall not be a vestige left of the house of Esau*; therefore the Scripture here saith, in reference to the nation of Ishmael, *Smite the Shepherd, and let the sheep be scattered*; but, in reference to the children of Edom, who have diminished the number of Israel in the captivity, it saith, *And I will turn my hand against the small ones*, that is to say, against those that diminish and lessen my people. Or it may be, they are called, *Small ones*, because there shall be left very few of them; whilst of both the one and

the other it is said, *And it shall come to pass, that throughout all the land, saith the Lord, two parts out of three shall be cut off, and expire*; that is to say, two thirds of them shall be cut off, and shall expire in the war and in the pestilence; but the third part, to wit, the third portion of them, shall be left in it; and these will be such of them as may happen to be righteous. It seems, too, that the major part of those that are cut off and expire, will be of the children of Edom; but the greater number of those that remain, will be of the children of Ishmael, agreeably to what is inculcated of him in the rest of the prophecies. It is related, moreover, of this very third part, which remains of all the nations, that the Lord will prove and refine them by afflictions and humiliations, so as to remove from them the false dogmas of faith, to which before they had given credence; just in the same manner as they prove and purify gold and silver to remove from it all dross and alloy. But after that they are refined and proved, then shall they take upon themselves the faith of the glorified Jehovah; and for this reason the Scripture saith, *He shall call on my name, and I will answer him*; that is, they shall invoke the name of the Lord, and he will answer them in the blessings of heaven from above, and in the blessings of the abyss from beneath, until that the Lord shall consider them to be his people, as the work of his own hands; whilst

they shall invoke his name; and the Gentile shall say, that Jehovah is his God, and shall serve no other deity." There cannot, surely, be a stronger confirmation of the whole of this prophecy being rightly and properly applied to Christ, than the foregoing attempt of Abarbanel to expound it of him in part. By a most undoubted and universally admitted principle of interpretation, if the Fellow Hero of Jehovah is to be expounded of Christ, then the Shepherd of the flock ought likewise to be expounded of him; it being, according to Aben Ezra and David Kimchi, one of the chief features of the prophetic style, to reiterate the same thing in somewhat different, yet equivalent terms. Nor can the two-thirds here mentioned, as being cut off, and the remaining third, as being spared, be understood of any other than the Jewish people themselves. To me it is truly astonishing, how either Abarbanel or any other Jewish commentator could have so far disregarded the context as to bring in the Gentile nations, where the prophet himself makes not the slightest allusion to them.

The whole of the prediction is applicable to CHRIST alone, at once the Shepherd and the Fellow Hero of Jehovah. Within forty years from the date of his crucifixion, the destinies awaiting the Jewish people began to fall on their devoted heads: first of all, in the total destruction of the temple by

Titus Vespasian ; and then, afterwards, in the immense slaughter of the Jewish armies at Bither ; and in the entire expulsion of the people from the Holy Land under the Emperor Adrian. If the numbers slain on that memorable occasion, as recorded in Massecheth Gittin, in the Medrash Rabboth, and the Medrash Echa Rabbati, approach anything near the truth, they must have amounted at least to some millions, and have comprised the two-thirds of the whole Jewish population of that period, as stated in the prophecy. The remainder, from that time, were dispersed all over the world ; and to this day have continued to be exposed to the fire of persecution and adversity amongst the nations with whom they sojourn. But by the protecting hand of Providence they have been preserved separate and distinct from the rest of the world ; and as soon as they shall have been induced to accredit and acknowledge the divine mission of CHRIST, and shall have adopted him for their God and King, they will be permitted again to return to their native land, and to occupy the renowned city of Jerusalem, as the seat of Jehovah and the throne of the glorified Messias.

CHAPTER XXVII.

THE Twenty-first Psalm stands alleged the first in order of those predictions which relate to the Messias in his glorified and triumphant state. The primitive Fathers appear to have taken little notice of it; but it is applied to CHRIST by St. Jerome,* Cassiodorus, † Gregory the Great; ‡ and, since their time, by most other Christian divines that have commented on the Book of Psalms.

That CHRIST, from his first appearance in the flesh, has continued to exult in the strength of Jehovah; and in his salvation to triumph over all the opposers of his dynasty and the enemies of his Church, has already been demonstrated on a previous occasion. But what was it which he so heartily desired and preferred unto the Lord, as the request of his lips? It was, that the Father should keep from the wicked one the twelve whom he had chosen; and not only the twelve, but likewise all others, who through their preaching should believe on his name. Nor was his petition unheard. For, with the exception of Judas, that betrayed him, the chosen disciples were all preserved from the crime of apostasy, shed their own blood in the defence of the gospel; and so became the pillars of

* Com. in Lam. c. v.

† Expos. in Ps. xx.

‡ Expos. Moral. in Job, Lib. vi. c. 20.

that sacred edifice, which now for eighteen centuries, or more, hath withstood every assault both of man and devil; and hath taken such deep and lasting root in the earth as to set at defiance the machinations of its enemies. In the midst of this holy Church, CHRIST reigns the King of glory, is worshipped and adored by his followers, as the Son of God, on whose head the Father hath placed his own crown; and as the author and the dispenser of all blessings to mankind.

He asked life for those that should believe on his name; and the Father gave it him. His own words are: *For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given to him authority also to execute judgment, because he is the Son of Man.** Hence by the beloved disciple he is denominated the Word of Life; and in the Apocalypse† all are invited to come to CHRIST, and to receive at his hands the waters of life freely, without money and without price. “He that believeth on the Son,” saith the Baptist, ‡ “hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.”

The divine honours now paid to CHRIST by the most enlightened and cultivated part of mankind, are the necessary result of that decree of Jehovah

* John v. 26. 1 John i. 1.

† Rev. xxii. 17.

‡ John iii. 36.

to lay upon him honour and majesty, to crown him with everlasting blessings, and to gladden him with the splendour of the Habitation, even before the world began. “ These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee ; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth ; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world existed.—Father, I will that they also whom thou hast given to me, be with me where I am ; that they may behold my glory which thou hast given me ; for thou lovedst me before the foundation of the world.”* Now, all this honour and glory of which Christ himself speaks, as being given him of the Father from eternity, have constantly been ascribed and acknowledged to belong to him since his appearance in the flesh. The glorious protomartyr, Stephen,† when on the point of being stoned to death, beheld the splendour of the Habitation, and Jesus sitting on the right hand of God ; and in this ecstasy he died, invoking the

* John xvii. 1, 24.

† Acts vii. 55.

Lord Jesus to receive his spirit. To Saul,* likewise, Christ spoke from heaven out of the midst of the Habitation ; and so resplendent was the glory which shone around him, that he was dazzled and deprived of sight; and had to be led by the hand into the city of Damascus. So, in the Apocalypse of St. John,† all the host of heaven and earth are made to ascribe blessing, and honour, and glory, and power unto him that sitteth on the throne, and unto the Lamb for ever and ever. And, as this exaltation, and honour, and majesty were visibly bestowed on Christ, the Son of Man, because of his voluntary humiliation, and as a recompence for his sufferings on the cross, so shall they continue to be paid to him both in heaven and on the earth, till he appear the second time in glory in the city of the living God.

The rest of the psalm is taken up with prophetic denunciations of future vengeance to be inflicted on the wicked and disobedient, that is, on the adversaries of CHRIST and his Church; as the enemies of CHRIST are also the enemies of Jehovah; and they who stand up against the Lord, do also stand up against his Anointed, as appears from the second psalm. These awful threatenings have been executed on the heads of the infidels and the rebels, as often as they have conspired with Satan to extirpate and annihilate the Christian faith ;

* Acts ix. 3.

† Rev. v. 12, 13.

but their final execution will not take effect till the great day of retribution, when Christ, as the Judge of quick and dead, shall descend from heaven with the trumpet of an archangel; when all the dead as well as the living shall stand at the bar of judgment; and those that have done good, shall go into life everlasting; but those that have done evil, into everlasting fire.

CHAPTER XXVIII.

THE hundred and tenth Psalm has been shewn to be another illustrious prediction of the victorious and triumphant state of the King Messias; and, as such, is applied to CHRIST, first by his own mouth; then by St. Peter and St. Paul; * by Clement of Rome, † Justin Martyr, ‡ Irenaeus, § Tertullian, || Hilary, ¶ Ambrose, ** Epiphanius, †† Gregory Nazianzen, ‡‡ Cassiodorus, §§ and every other Christian Father, whatever, who may have cited any part of it.

That CHRIST is now seated in heaven at the right hand of God, and there waiting until his

* Matt. xxii. 44. Acts ii. 34. Heb. i. 13.

† 1 Ep. p. 86.

‡ Dial. cum Tryphone, p. 309.

§ Adv. Haer. Lib. iii. c. 6.

|| Adv. Marcion. Lib. iv. p. 458.

¶ De Trin. Lib. ix. 172.

** Ser. lx. p. 362.

†† Contra Haer. Lib. ii. Haer. 65. ‡‡ Orat. 49, p. 736.

§§ Expos. in Ps. cix. p. 357.

enemies be reduced under subjection, is a fundamental article of the Christian faith. It is a fact, attested by ocular witnesses, who saw him ascend; and is daily acquiring fresh confirmation from that divine interposition with which he, invisibly, yet actually, provides for the spreading of his kingdom, and the interests of his Church. Agreeably to the prediction before us, the sceptre or princely dominion of Christ took its rise from the hill of Sion, that is, from the city of Jerusalem, where the apostles were first endued with power from above to preach the gospel; and whence the glad tidings of salvation were forthwith promulgated to the rest of the world. The general reception of Christianity, though by no means so universal as it shall be hereafter, fully warrants the application of this prophecy to the dominion of CHRIST, even in its most literal acceptation. There is not a corner of the habitable globe in which Christianity, either in a greater or less degree, does not prevail; and, if we take into consideration the mighty energies of those princes by whom it is professed and maintained in Europe, together with the active endeavours of those societies which have been established both at home and abroad for the propagation of our holy religion, there is the fairest prospect before us, that the kingdom of Christ will finally triumph over all opposition; and will exterminate those adversaries who confederate

against it, whether Jews or Infidels, Pagans or Mahometans.

The declaration, that his people on the day of his power should appear with voluntary gifts in the courts of the sanctuary, from the womb of the morning, was remarkably fulfilled in the Church of CHRIST, during its infant state. The primitive Christians never failed to assemble themselves together on that day of the week on which the Lord Jesus had particularly displayed his power by his resurrection from the dead; bringing with them the voluntary offerings of praise and thanksgiving; and this they did, according to Pliny Secundus, from the womb of the morning, or by break of day. The custom, indeed, of assembling together in the house of the Lord, on the first day of the week, has universally obtained throughout all Christendom; and the only reason assigned for the preference of this day to the rest is, that on it CHRIST shewed forth his power over death, hell, and the grave, in his resurrection from the dead.

In the words, *Thou hast the dew of thy youth*, we have a metaphor borrowed from the season of vegetation, when the tender bud, dried by the solar heat of the day, requires the morning dew to make it swell and expand, and to bring it to that maturity of perfection which by nature is intended for it. Now, this was more particularly the case of our religion in the boyhood of CHRIST, and in

the infancy of his holy Church. Christianity must have been crushed in the bud, had not the professors of it received from heaven that invigorating influence of the Holy Spirit, which, like dew upon the grass, enabled them to bear up against the scorching heat of violence and persecution.

By the MELCHIZEDEK of the Psalmist, called on another occasion the Priest of the Most High God, and the King of Salem, I understand no less a personage than the METATRON himself; called also by the cabbalists, THE CELESTIAL HIGH PRIEST; and said to officiate in the tabernacle of heaven. In that celestial tabernacle our Lord Jesus Christ, who is no other than the METATRON incarnate, now stands; for ever pleading that sacrifice of himself, which he offered upon the cross. He is, besides, our King; the whole Church on the earth being governed by his pastors and ministers, who, under his name and authority, shall continue to rule and direct it to the very end of the world.

In the concluding verses, the Psalmist recounts the power which God should display in behalf of the Messias and his people, when his enemies should appear confederated against him. The Lord, Jehovah, or, as the Targumist and Moses Alschech both have interpreted it, the Habitation, is represented as a champion in the field of battle, taking his post by the right of the Messias, in order to cover and protect him from every assault;

whilst the latter is described as charging and penetrating the very thickest of the enemy; as attacking the leaders themselves in his fury, as scattering death and judgment amongst the Gentiles, the natural opposers of his dynasty; as filling every place with the dead bodies of his enemies, the trophies of his victory; and as severely bruising the heads of the earth. This poetical display of military prowess the Psalmist concludes by assimilating his hero to a giant, who, having drunk of the stream of the brook, recovers from his thirst, and places himself in an attitude to renew the conflict.

These things have had a most awful accomplishment in the history of our Church. The Roman emperors, who flourished in the first three centuries, and who seem particularly to be intended by the heads over the earth, met with a due recompence for the opposition and cruelty which they manifested towards the Christian dispensation. In vain did they attempt to restrain the progress of our holy religion by their sanguinary edicts. The Pagan temples, within fifty years from the first promulgation of the gospel, began to be despised and forsaken; the gods were ridiculed, and their sacrifices were neglected. The heads over the earth, who cherished and encouraged the worship of Pagan deities, were abashed at the stupendous success of the Christian religion. Such of them, even, as seemed to treat the professors of it with

the utmost lenity, were secretly alarmed at the conversion of such multitudes to the faith; which was no longer confined to the poor and the illiterate; but took in citizens of all ranks, the rich as well as the learned. The greater part of those emperors, however, endeavoured to crush it in the bud by violence and persecution. Not less than six or seven of them published the most sanguinary edicts, whereby the profession of Christianity was punished with the loss of life, and the confiscation of property. But, though their opposition was fierce and cruel to the highest degree, it proved in the end vain and ineffectual; and served only to bring down on their own heads the just vengeance of the Son of God. Lactantius, a learned and eloquent Father of the third century, and who was an eye-witness of many of the facts which he relates in his Tract, *De Mortibus Persecutorum*, has given us a melancholy detail of the deaths of those emperors. That treatise need only be read to convince us, how remarkably these verses of the psalmist were accomplished at that time. It was, indeed, on the part of the Church, a struggle for its very existence; and, had not the arm of Jehovah interposed in its defence and deliverance, it must have sunk under the pressure of persecution.

CHAPTER XXIX.

THE splendid prediction of Daniel, vii. 13, in which, under the appellation of the Son of Man, the King Messias is brought before THE ANCIENT OF DAYS; and from his hands obtains universal supremacy; is expounded of CHRIST by Justin Martyr, * Irenaeus, † Tertullian, ‡ Cyprian, § Jerome, || Basil of Seleucia, ¶ and many other Fathers of the Christian church.

Its certain accomplishment in the person of our Lord is easily demonstrated. In the first place, there never was born in the world any other being, besides Christ Jesus, to whom all nations, peoples, and languages, did ever consent more or less to ascribe divine honours and titles, as declared in this prophecy. It is true, there have arisen at sundry times many vain pretenders to divine worship, and many false prophets, whose memory may have been long preserved and revered in the nation or tribe in which their doctrine obtained a footing; but, except in the instance of Christ, I deny that the history of the world contains a single example upon record, in which the person, during his lifetime, both claimed and received divine honours

* Dial. cum Tryphone, 248.

† Adv. Haer. Lib. iv. c. 37.

‡ De Carne Christi, p. 319.

§ Adv. Jud. Lib. ii. p. 47.

|| Com. in loc.

¶ Orat. xxxix. p. 214.

from those that were about him; and, afterwards, had the same homage and adoration ascribed to him from the other nations of the earth. To CHRIST alone, during a period of fully eighteen hundred years, have such divine honours been paid; nor is there so much as one learned and ancient tongue in existence, into which his gospel and his service have not been translated. His supremacy, we acknowledge, is not as yet of that universal extent to which it will hereafter attain, when both Jews and Gentiles shall have been brought within the pale of His Church; but there is even now enough to extort the confession, that His worship comprises all nations, peoples, and languages; that His dominion is an everlasting dominion; and that His kingdom is a kingdom which shall never be abolished.

In the application of this prophecy there is one circumstance which well deserves to be noticed: that CHRIST, as is also attested in the hundred and tenth psalm, is now seated at the right hand of God; whence, as our Creed declares, he shall come to judge both the quick and the dead.

CHAPTER XXX.

IN selecting and applying the foregoing predictions, I profess not to have exhausted the sacred storehouse of prophecy; but, in the present attempt, have already acknowledged the omission of many passages in the Bible, which, in the estimation both of Jews and Christians, are clearly predictive of the kingdom of the Messias, and of the extraordinary circumstances attending that glorious event. What I have adduced and applied, however, ought to be sufficient to evince, that the Incarnation of the Metatron had been determined from eternity; and that our Lord Jesus Christ himself is the Metatron Incarnate. This, certainly, is the main point of difference, so difficult of reconciliation, between the Christian and the Jew. The latter is found to assert, that the Metatron is actually the high priest, who officiates in the tabernacle of heaven; and that he has a something there to offer by way of an atonement for the sins of the world; but he nowhere maintains, that the same divine personage was to assume to himself the human nature of the seed of David, and to become that glorious Messias, that universal Saviour and Redeemer foretold by the prophets. The gospel, on the other hand, is bottomed on the fact, that the Son of God, who has been demonstrated to be no other than the

METATRON, or the WORD of Jehovah, was incarnated of the Virgin Mary; lived in Jewry before the destruction of the second temple; taught his disciples the mysteries of the kingdom of heaven; suffered upon the cross for the sin of mankind; rose again from the dead; empowered his followers by the gift of the Holy Ghost to establish his Church; and having ascended again to the Father, is now sitting at the right hand of God till the whole world shall have been reduced under subjection to his laws. In all this history of CHRIST there is nothing absurd, nothing blasphemous, nothing unscriptural, nothing unworthy of the God of Israel, or of that Holy Ghost by whom the prophets were inspired.

For the proof and confirmation, therefore, of the doctrine of the Incarnation, as well as for the reasonableness and consistency of the design itself, the children of the synagogue must be again referred to those arguments which have been advanced on the principles of Judaism; to the many illustrations, predictions, and sayings concerning the King Messias, in which something superhuman is ascribed to his character; to the stupendous redemption promised to be wrought for mankind on his glorious appearance, as set forth in the Scriptures; and, finally, to that partial, yet wonderful completion of all those prophecies and expectations in the person of our Lord Jesus

Christ. From the consideration of these arguments, let them turn their eyes to the evidence, which the Christian church itself, at this day, affords of the veracity of her blessed Founder. By the dissemination of the Christian faith, the whole Jewish code of Scripture has been embraced and acknowledged by the Gentiles for the true oracles of God; the law of Moses is confessed to be of divine original; the promises and denunciations of the prophets, and the maxims of the Jewish sages, are attended to and revered, as though they were a voice from heaven. The sacred characters of the Old Testament have obtained amongst men a veneration and a celebrity to which, morally speaking, they could not have attained without the spreading and reception of the gospel profession. Surely, then, in the promotion and success of a religion which tends so visibly to confirm and demonstrate the truth of the Mosaic dispensation, the finger of Jehovah is highly conspicuous; and the rational inference to be drawn from the fact is, that the God of the Old Testament is also the God of the New Testament; that both have originated from the same hand of the Almighty. If this course of reasoning should fail to convince, we must despair of succeeding in any other way. There will remain for us nothing more to do than to wait for a miracle from heaven; which, rather than that the word of prophecy

should fail, we may rest assured, will be wrought for the conviction of that highly-favoured nation.

In all other doctrinal points of any moment, Judaism is closely allied to Christianity. The unsearchable and ineffable mystery of the Trinity is, in metaphysics, the same with that of the three higher numerations of the cabbalist; with that of Jehovah, the Primordial Law, and the Throne of Glory, of the darshan; with that of the Master of the Universe, the Metatron, and the Holy Spirit, of the talmudist; with that of Jehovah, the Word of Jehovah, and the Habitation, of the targumist; and, though in the former parts of this work I have evinced at some length the affinity and identity of the personalities of the Godhead, I shall here resume the opportunity of enforcing that argument.

In the Apocalypse* of St. John we have a wonderful and striking representation of the cabbalistic decad, or the ten Numerations of the Godhead. First of all, in the vision he sees, *O θρόνος*, THE THRONE, that is, beyond all doubt, The Throne of Glory, The Holy Ghost; the same with the numeration of Binah or Understanding, with the cabbalists. Secondly, ONE SITTING ON THE THRONE, that is, the Supreme Being, or the Crown of the cabbalists; the Father of the universe, and the Cause of Causes. Thirdly, as promanating from

* Rev. iv. 2.

before the Throne, *Ἐπτα λαμπαδες πυρος*, SEVEN LAMPS OF FIRE; called also, *Τα επτα πνευματα του Θεου*, THE SEVEN SPIRITS OF GOD; corresponding with the seven inferior Numerations, cabbalistic energies, or properties of the Godhead; and being of a spiritual nature themselves, they at the same time demonstrate to us, that the Throne from which they emanate and shine, must, of necessity, likewise be something spiritual, and of a still higher rank than they themselves are in this symbolical representation of the Infinite and Supreme Being. Fourthly, he sees, *To aprivov*, THE LAMB, or, THE WORD INCARNATE; the same with the METATRON of the talmudists, and with the WISDOM of the cabbalists; and this Word Incarnate he describes as being in the midst of the Throne; the very posture and situation assigned by the Jewish mystagogues to the Metatron in the Throne of Glory. The seven horns, or the seven eyes of the Lamb, called likewise the seven Spirits of God, are the same seven energies which emanate from the Throne; it being the constant and uniform doctrine of the cabbalists, that the seven inferior Numerations emanate as well from Wisdom, or the Metatron, as from Understanding or the Throne of Glory; being designated not only, *נרות*, Lamps, or *Lights*; but also, *ז עין ה*, *The seven Eyes of Jehovah*.* Moreover, the four beasts in the midst of

* Chemdath Tsebi, fol. 4, col. 2; fol. 21, col. 2.

the Throne, being full of eyes within and without, concern the WORD INCARNATE; and by R. Simeon ben Jochai are expounded of the various images, forms, or ways in which the METATRON turns himself from judgment to mercy, or from mercy to judgment; but by R. Elijah Vitalis, of Jacob, according to Justin Martyr, another name for Christ; of the Messias ben David, the Messias ben Joseph, and Elijah the prophet; all designations, as hath been already demonstrated, of the Son Incarnate. In a word, whatever is represented as being either upon the Throne, or within the Throne, or coming out of the Throne, together with the Throne itself, is to be regarded as the Deity, blessed be He; but that which is only near it, or round about it, is nothing of the substance of the Deity; but is meant of those highest angelic and spiritual orders, which make the nearest approach to it.

That the Deity is the purest and most resplendent primordial Light, is no less the tradition of the apostles and the apostolic Fathers than of the cabbalists themselves. By St. James* the first Cause and the Father of the universe is designated, *O πατηρ των φωτων*, The Father of the LIGHTS, from whom descendeth every perfect gift. By St. Paul,† *Φως οικων απροσιτον*, The inhabitant of LIGHT inaccessible to all; whom no mortal man either hath

* James i. 17.

† 1 Tim. vi. 16.

seen, or can see. By Alexander, the patriarch of Alexandria, * *To πρωτοτυπον φως*, The original or primordial LIGHT. By Eusebius, † *Αρχη, και πηγη, και ριζη των αγαθων*, The BEGINNING, FOUNTAIN, and Root of all blessings. By Synesius ‡ thus addressed: “For what is there not thine, O thou King, Father of all fathers, very Father, Fore-father, without a father, Son of thyself, One before one, Seed of Beings, Centre of all, præ-essential Mind, Root of the world; *Των αρχεγονων αμφιφαες φως*, Circum-resplendent LIGHT of the primordial natures; Sage Truth, Fountain of wisdom; *Κεκαλυμμενε νουν ιδιαις αυγαις*, Thou Mind concealed by thine own SPLENDOURS.” By Pachymeres § styled, *O αυτοφως ων, και δημιουργος, και συντηρητικος των φωτων*, The very Essence itself of LIGHT, the Creator and the Conserver of the LIGHTS.

By St. John || the Son is designated, *To φως το αληθινον*, The true Light, which enlighteneth every man that cometh into the world. Lactantius, ¶ speaking of the divine nature of the Son, declarereth, *Quia quicquid est in patre, ad filium transfluit; et quicquid in filio, a patre descendit: For whatever there is in the Father, emanateth to the Son; and whatever there is in the Son, descendeth from the*

* Apud Binium, Concil. General. Tom. i. 270.

† Demonstratio Evang. Lib. ii. 111.

‡ Hymn iii. 321. § Paraphrasis in Dionys. p. i.

|| John i. 9. ¶ De Vera Sap. Lib. iv. p. 405.

Father. By Eusebius* he is called, *Φως δευτερον*, A SECOND LIGHT, in every respect resembling the Father himself; *Ατμις της του Θεου δυναμεως*, A STREAM or vapour of the power of God; and, *Απορροια της του παντοκρατορος δοξης ειλικρινης*, A pure DEFLUX or EMANATION of the glory of the Almighty. By Prochus, Bishop of Constantinople,† *Ο συναιδιος τη ριζη κλαδος*, The BRANCH co-eternal with the Root; which hath streamed or emanated from the Father without ceasing to flow; the WORD proceeding without separation from the Mind, and still abiding with it. By Cyril,‡ and the Greek church in general, *Φως εκ φωτος*, LIGHT from LIGHT, or, LIGHT of LIGHT, as it stands in the Creed.

By St. John § the HABITATION or Holy Ghost is termed, *Η δοξα του Θεου*, The GLORY of God, which illumineth the New Jerusalem; whilst the LAMB or the WORD Incarnate is called, *Ο λυχνος αυτης*, Its LAMP, or, CHANDELIER. By St. Paul || the regenerated of the Holy Ghost are styled, *Τεκνα φωτος*, Children of Light, that is, of the Holy Spirit. Athenagoras,¶ speaking of that Holy Spirit which operated in the minds of the prophets, calls it, *Απορροιαν του Θεου*, A STREAM or EMANATION of God; streaming from, and returning to him again, like a beam of the sun.

* Demons. Evang. Lib. ii. 148.

† Ad Armenios de Fide.

‡ Catech. xi. 100.

§ Rev. xxi. 23.

|| Eph. v. 8.

¶ Legat. Pro Christianis. 10.

In the hymns of Synesius* the mystery of the whole Trinity is thus developed: "Pure Unity of unities, first Monad of monads, having unified and produced simplicities of extremities by super-essential births; whence monad itself, *προθορονσα*, *springing forth* in a first begotten form; and, *χυθεισα*, *being diffused* in an ineffable manner, *τρικορυμβον εσχεν αλκαν*, *obtained a three-branched energy*. The super-essential Fountain becomes crowned, *καλλει παιδων*, *with a beauty of children*, both springing from the centre, and flowing round the centre." So again: "Hail, O thou Fountain of the Son; hail, O thou Form of the Father; hail, O thou Seat of the Son; hail, *ω πατρος σφρηγις*, O thou Seal of the Father; hail, O thou Power of the Son; hail, O thou Beauty of the Father; and hail, O thou pure Spirit, centre of Son and Father." It is impossible not to perceive, that in every assumption of metaphor the above language of Synesius is highly cabbalistic.

For the proof, that with the Jewish theologists the divinity is called LIGHT, I need but refer the reader to that chapter of the first volume of this work which treats of the Numerations of the God-head. "For this reason (saith R. Shabtai, a learned commentator on the Iggereth Hattaamim†) you will err respecting the Numerations by assimili-

* Hymn i. 314; Hymn v. 342.

† Page 175, Ed. Rit. and Shepha Tal, fol. 8, col. 1.

lating them literally to the tool of a workman, and saying, that they are separable from the Infinity, blessed be He ; which God forbid. Wherefore Elijahu of blessed memory saith, that the case is by no means so. For the ten ordinations aforesaid we call Numerations, that is to say, **אורות מתנוצחות מעצמו אין סוף**, *Lights resplendent from the very substance of the Infinite Being, blessed be He* ; which cleave and adhere to him, like the flame united to the coal; as the energy of the coal demonstrates the operation and virtue, concealed in its fountain, by means of the flame; whilst the flame, before its appearance, is adherent and concealed in the virtue of the coal, and that by a concealment so complete as not to allow of the flame being seen at all in the coal: as also after the appearance and refulgence of the flame, which proceedeth from the substance of the coal, it still cleaves and adheres to the coal ; nor can the flame be found without the coal, as the flame is constantly and inseparably united to the coal. In like manner, the Numerations, which are, **השלביות הקדושים אורות מתנוצחות ממקורן הנעלם**, *The holy flames, Lights shining resplendent from their hidden fountain* ; from the secret dwelling of the very essence of the Infinity, blessed be He; do all cleave, and adhere, and join, and unite with the Infinity, blessed be He, by one and the same perpetual cohesion and bond for ever ; and are

eternally inseparable the one from the other.” “Behold (saith Abuchamed,* in his Sepher Hao-roth Haelohyoth) you have it demonstrated to you from their own words, that the Supreme Being is himself, **אור מוחלט**, ABSOLUTE LIGHT; and causes Light to flow unto others. This, too, is the opinion of the cabbalists, who call Jehovah, blessed be He, **אור קדמוני**, THE PRIMORDIAL LIGHT; **אור צה**, THE PURE LIGHT; **אור מצחצח**, THE CLEAR LIGHT; as they perceived that this designation of him informs us better of his substance than all his other designations put together.” “Behold, then (saith Abarbanel†), on all these highly probable grounds it is but fit that Jehovah should be designated by the appellation of, **אור**, LIGHT; but still more so, agreeably to the opinion of our orthodox divines, that he is, **אור הבהיר**, ABSOLUTE LIGHT; and that being Light himself, his influx is Light.” By R. Perets Cohen ‡ the term, **אורים**, LIGHTS, is enumerated along with those divine appellations which are common to all the Numerations; and by R. Abraham ben David, § not to mention every other cabbalist, the first Numeration is called, **אור קדמוני**, THE PRIMORDIAL LIGHT, by way of eminence and transcendency above the rest.

* Cited by Abarbanel in his Commentary on the Pentateuch, fol. 180, col. 3.

† Ibidem.

‡ Maarecheth Haelakuth, Per. 5, fol. 81.

§ Sepher Jetsira, fol. 74. Shaare Ora, fol. 49.

But their common designation of the Deity by the term, LIGHT, is not the only point in which the Church and the Synagogue accord together. They both equally agree in considering the Godhead as a spiritual substance; and its three divine personalities as so many intellectual and spiritual subsistencies. By our blessed Saviour* himself God is declared to be *Πνευμα*, SPIRIT; and, therefore, to be worshipped in spirit and in truth. By the apostle, St. Paul,† the second person of the sacred Trinity is called, *Πνευμα ζωοποιουν*, A VIVIFYING SPIRIT. By Clement of Rome,‡ *To πρωτον πνευμα*, One that was a SPIRIT at the first. By Theophilus of Antioch,§ *Πνευμα Θεου*, A SPIRIT of God. By Tatian,|| *Εργον πρωτοτοκον του πνευματος*, The first begotten work of the SPIRIT; and on another occasion, *Πνευμα γεγονως απο του πατρος*, A SPIRIT born from the Father. By Irenaeus,¶ Caput Spiritus, The HEAD of the SPIRIT. By Tertullian,** SPIRITUS CREATORIS, The SPIRIT of the CREATOR. By St. Peter †† the third person of the holy Trinity is called, *To της δοξης και το τοι Θεου πνευμα*, The SPIRIT of Glory and the SPIRIT of God. By St. Paul, ‡‡ *Πνευμα χριστου*, The SPIRIT of Christ; and, *To πνευμα*

* John iv. 24.

† 1 Cor. xv. 45.

‡ 2 Ep. p. 158.

§ Ad Autol. Lib. ii. 88.

|| Contra Graecos Orat. 145, 146.

¶ Adv. Haer. Lib. v. c. 20.

** Adv. Marcionem, Lib. iii. 406. †† 1 Pet. iv. 14.

‡‡ Rom. viii. 9 ; Gal. iv. 6.

τὸν νιον αὐτοῦ, The SPIRIT of the Son of God. By Hermas * the virgins or Christian graces are called, Spiritus Sancti, HOLY SPIRITS ; and, Potestates filii dei, The ENERGIES of the Son of God: where it is observable, that these spiritual energies or properties of the divine Spirit are represented by the Pastor as flowing or emanating from the Son, in the same manner as the seven inferior Numerations of the cabbalists are represented as emanating from the Numeration of Wisdom, the primary effect of the Godhead, and the first-born of all the emanations.

That, with the Jewish mystagogues, the three higher Numerations are distinguished from the seven inferior ones, by being called intellectual and spiritual emanations, is demonstrated at some length in the first volume of this work; and more especially in my THREE LETTERS to the Archbishop of Cashel. They are constantly called by R. Shabtai, † his annotator, and other cabbalists, מוחות, ^ג The three SENSORIUMS or Seats of cogitation; העולם הנעלם, THE CONCEALED WORLD; and by R. Judah Chayat, ‡ נשמה לנוף, The SOUL of the Body, in respect of the other Numerations. By רבר רוחני § they are declared to be,

* Pastor, Lib. iii. 165.

† Vid. Vol. i. p. 172, and Shepha Tal, fol. 8, 1, 3; 24, 3; 52, 3, 4; whence the citations of R. Shabtai are taken.

‡ Maarecheth Haélakuth, fol. 178, col. 1.

§ Sepher Ikkarim, Memar. ii. c. 11, fol. 40, col. 1.

A SPIRITUAL SUBSTANCE, or something which is of a spiritual form. By Nachmanides * the first Numeration is called, *רוח אלhim חיים*, The SPIRIT of the living God; the second, *רוח מרכז*, SPIRIT of SPIRIT; and the third, *מים מרכז*, WATER of SPIRIT; that is, saith R. Moses Botril,† the Spirit which proceedeth from the Spirit of the Holy Spirit, the third Spirit from the Creator, blessed be He, and from which the Water was created. By R. Judah Chayat ‡ the second Numeration is called, *חרוחה*, SPIRIT; and the third, *רוח מרכז*, SPIRIT of SPIRIT. By R. Abraham ben David, § too, the third Numeration is called, *רוח מרכז*, SPIRIT from SPIRIT, or, Spirit of Spirit; and though in expounding that particular Mishna of the Sepher Jetsira, to which a reference is here made, the cabbalists appear to differ from one another, yet they all agree in making the three higher Numerations so many individual Spirits, emanating in succession from each other; just as our Christian Fathers of blessed memory make the Son the Spirit of the Father, and the Holy Ghost the Spirit of the Father and of the Son.

If we compare the definitions furnished by both the parties, respectively, of the three persons of the Godhead, and the various relations in which they are made to stand to each other, we shall find such

* Sepher Jetsira, page 39.

† Ibidem.

‡ Minchath Jehudah Chayat, fol. 177, col. 2.

§ Sepher Jetsira, page 39.

a coincidence of metaphysics and metaphysical terms as to warrant the belief, that their doctrine must be the same, because explained in the same manner. Thus by St. Paul,* God, the Father, is called, *Κεφαλὴ Χριστοῦ*, THE HEAD of CHRIST. By Synesius, † *Παγα σοφιας*, THE FOUNTAIN of WISDOM; *Παγα παγων*, THE FOUNTAIN of FOUNTAINS; *Αρχων αρχα*, THE BEGINNING of BEGINNINGS; and, *Ριζων ριζα*, THE Root of ROOTS. By Proclus, ‡ The Root, of which the Son is the eternal BRANCH. By Tertullian, § The RADIX, or the Root; of which the Son is the FRUTEX, or the SHOOT; and the Holy Ghost the FRUCTUS, or the FRUIT; neither of which can be separated from it.

In like manner by R. Shabtai || the Crown is declared to be not only, *השורש*, THE Root; but, *שורש של כל השורשים*, THE Root of ALL Roots; and to be at the head, *בראש*, of the ten first holy ones, or emanatory Numerations.

By St. John ¶ the Son of God, or the WORD, is declared to be, *Θεός*, GOD; *Ο κυριός, ο ων, καὶ ο γεννητός*, The LORD who is, who was, and who is to come; that is to say, JEHOVAH: *Ο παντοκράτωρ*, THE ALMIGHTY; *Η αρχὴ τῆς κτισεως του Θεου*, The BEGINNING of the creation of God. By St. Paul,**

* 1 Cor. xi. 3.

† Hymn, iii. 322.

‡ Ad Armenios De Fide.

§ Adversus Praxeam, p. 504.

|| Shepha Tal, fol. 53, col. 1.

¶ John i. 1. Rev. i. 8; iii. 14.

** Tit. ii. 13. Col. i. 15.

1 Cor. xv. 45, 47. Col. i. 18.

Heb. ii. 17; vii. 26.

Ο μεγαλος Θεος, THE GREAT GOD ; *Εικων του Θεου του αορατου*, The IMAGE of the invisible God ; *Πρωτοτοκος πασης κτισεως*, THE FIRST BEGOTTEN of the whole creation ; *Ο αυθρωπος ο επουρανιος*, THE CELESTIAL MAN ; *Ο εσχατος Αδαμ*, THE LAST ADAM ; *Αρχη*, THE BEGINNING ; *Αρχιερευς*, A HIGH PRIEST, holy, without evil, unfading, separated from sinners, and far higher than the heavens. By Hermas,* Omni creatura antiquior, HE *who is more ancient than any created being*. By Theophilus † of Antioch, *Θεος, και εκ Θεου πεφυκως*, GOD, and by nature born from God ; *Αρκη, και σοφια, και δυναμις Τψιστου*, THE BEGINNING, WISDOM, and POWER of the Most High. By Justin Martyr, ‡ *Θεος, και κυριος των δυναμεων, και Ιακωβ εν παραβολη*, GOD, THE LORD OF HOSTS, and JACOB, allegorically ; *Πρωτοτοκος του Θεου*, THE FIRST BEGOTTEN OF GOD. By Tatian,§ *Αγγελων Δημιουργος*, CREATOR of angels. By Irenaeus,|| Mundi Factor, The MAKER of the world. By Tertullian,¶ Primum scilicet omnium, The FIRST of all things ; Magni consilii angelus, The ANGEL of the great counsel ; Probola vel Prolatio, A PROJECTION or a PROLATION from the Father, but not separated from him. By St. Cyprian,** Virtus Dei, Ratio,

* Pastor, Lib. iii. p. 163.

† Ad Autol. Lib. ii. 100; Lib. ii. 88.

‡ Dial. cum Tryphone, p. 254. Apol. ii. 83.

§ Contra Graecos Orat. 146, || Adv. Haer. Lib. v. c. 18.

¶ Adversus Prax. p. 511, 504. De Carne Christi, p. 319.

** De Idol. Vanitate, p. 15.

Sapientia ejus, et Gloria, The ENERGY, the REASON, the WISDOM, and the GLORY of God. By Lactanius,* Legatus et Nuncius, et Sacerdos summi Patris, The LEGATE, the MESSENGER, and the PRIEST of the Supreme Father; Templi maximi Janua, The GATE of the chief Temple; Lucis via, The WAY of LIGHT; Dux salutis, The CAPTAIN of salvation; and, Ostium vitae, The DOOR of LIFE. By Eusebius, † *O Φωτιζων*, The ILLUMINATOR of all incorporeal and angelic natures; *Αρχιερευς αιωνιος*, A PERPETUAL HIGH PRIEST; *O αγαπητος του Θεου*, The BELOVED of God; *O συνθρονος του Πατρος*, He who occupies the same throne with the Father; *O πρωτοτοκος του Θεου Λογος*, THE FIRST BEGOTTEN WORD OF GOD; *Kυριος των ολων*, The LORD of the Universe; and, *Θεος εκ Θεου*, GOD from GOD, or, God of God, as it stands in the Creed. In the Oration, also, of the Emperor Constantine, ‡ whilst the Father is called, *Αιτια μεν Τιον*, The CAUSE of the Son, the Son himself is defined, *Αιτιατον*, That which is CAUSED or EFFECTED from the Father.

Now, if we turn to the Jewish theologists, we shall find, that, with them, the METATRON, the WISDOM, the LAW, and the WORD of Jehovah, which have been severally demonstrated to be one and the same subsistency, have allotted to them

* De Vera Sap. Lib. iv. p. 405.

† Demonstratio Evang. Lib. ii. p. 164, 181, 257.

‡ Constantini Oratio apud Euseb. p. 581, Vales. Ed.

the same designations; and bear to the first Cause and Father of the Universe the very same relations that are ascribed by the Christian church to the second person of the ever blessed Trinity. By the author of the Sepher Raziel * the METATRON is called, **שכל הפעול**, The Active Intelligency ; **ידו של הק"בָה**, The Great PRINCE, **שרא רְבָא**, The HAND of the Holy One, blessed be He. By R. Simeon ben Jochai, † **המושל בכל** ‡, The RULER over Everything; **עבד ייְהוָה**, The Servant of Jehovah ; **שומר יִשְׂרָאֵל**, The Faithful Servant ; **שומר הברית**, The KEEPER of Israel; **שומר הברית**, The KEEPER of the Covenant; **עבדא דמלכא**, The Servant of the King ; **זקן ביתו**, The Senior of his Household ; **מלךא דמלכים**, The KING of the Angels ; **אלקים**, GOD ; **קדמון וראשית לכל צבאות השמים**, The ORIGIN and BEGINNING of all the host of heaven and earth ; **רוח השליח**, ADAM the Younger ; **אדם הקטן**, The Intellectual SPIRIT; being, **אצילות**, An EMANATION of Jehovah ; **כבוד אל**, The GLORY of God ; **שר הפנים**, The PRINCE of the presence ; **כבוד ה'**, The GLORY of Jehovah ; **שדי**, THE ALMIGHTY ; **נתן תרע**, The KEEPER of the gate of Jehovah. In the Othioth of R. Akiba ‡ he is called the ANGEL who is, **שר החכמה**,

* Sepher Raz. fol. 28, col. 2; fol. 37, col. 1; fol. 38, col. 1.

† Zohar, vol. i. fol. 126, 1, 2; 181, 2. Vol. ii. fol. 115, 1; 142, 2. Vol. iii. fol. 29, 2; 215, 1; 219, 1; 283, 1. Zohar Chadash, fol. 11, 1; 73, 1; 77, 3. Tykkune Zohar, fol. 101, col. 2; fol. 107, col. 1.

‡ Fol. 13, col. 1.

The PRINCE of WISDOM, in whose hand are deposited all the treasures of wisdom; **שר התורה** : **שר ההלכה**, The PRINCE of the LAW; **שר ה התבונה**, The PRINCE of Understanding; **שר ה כבוד**, The PRINCE of GLORY; **שר ה היכל**, The PRINCE of the Temple; **שר ה שרים רמיים**, The PRINCE of the Kings; **שר ה מלכים**, The PRINCE of the lofty PRINCES; **אחד מכל בני מרים**, The ONLY BEGOTTEN, or, Peculiar One of all the sons of heaven. By Nachmanides, * **ה מלאך ה גדול**, THE GREAT ANGEL; **ה מלאך הנואל**, THE REDEEMER ANGEL; **ה אל בית אל**, The GOD at Bethel; **ה ארון**, The LORD; **מלאך הברית**, The ANGEL of the Covenant; **אליה ארץ**, The GOD of the Land; and, **אליה יעקב**, The GOD of Jacob. By R. Isaac Abarbanel, † **ה מנהיג ה פועל**, The acting GOVERNOR of the world; **ה עלול הראשון**, The primary EFFECT of the Godhead, and sitting the first in the kingdom, whose name is as the name of the Lord. By R. Bechai, ‡ **שר הפנים**, The PRINCE of the Presence, or, the Prince who is the FACE of Jehovah; **ה חביב**, The BELOVED of Jehovah, by whom he is made known to the world; **מלאך פניו**, The ANGEL, who is his FACE; **יה יה**, The JAH, in whom is the JEHOVAH; **שומר ישראל**, The KEEPER of Israel, because the Keeper of the world; **ה מלאך ה גדול**,

* Com. on Ex. xxiv. 1. Ex. iii. 2. Marganitha Saphira, fol. 64, col. 2. † Com. on Ex. xxiii. 20.

‡ Com. on the Pentateuch, fol. 113, col. 3, 4; fol. 114, col. 1; fol. 35, 1.

THE GREAT ANGEL ; **מלאך האלים**, THE GOD ANGEL ; **מלאך שבקרבו השם**, The ANGEL in whom is the NAME ; **האדון אשר בו הרחמים**, The LORD in whom are the mercies. By R. Moses Alshech,* **השר הנגיד**, The Great PRINCE, the same with MICHAEL. By R. Elijah de Vidas, † **שר צבא ה'**, The PRINCE of the World ; **שר הכהן העליזון**, The CELESTIAL PRIEST. By R. Judah Chayat, ‡ **ישראל** ; **נופה דשכנתא**, **אדם העליון** ; The Celestial ADAM ; The BODY of the Habitation, which was seen of the prophets. By R. Joseph of Candia, § **לב העולמות כלם**, The HEART of all the Worlds. By Menasseh ben Israel, || **עולם המלאכים**, The WORLD of the ANGELS. By the author of Chemdath Tsebi, ¶ **חי עולם**, The LIFE of the Worlds ; **שער שמים**, The GATE of Heaven ; **שר שלום**, The PRINCE of Peace ; **שליח**, THE LEGATE ; **עוף השמים**, The BIRD of Heaven ; **היכל ונוף להויה תפארת** the existence of Beauty ; **אור פניא אל**, The LIGHT of the FACE of God ; **דמות כבוד ה'**, The LIKENESS of the glory of Jehovah ; **ראשית הנבראים**, The BEGINNING of the created beings ; **צדיק**, THE

* Com. on Ps. xix. fol. 12, col. 4.

† Reshith Hochma, fol. 129, col. 2; fol. 112, col. 1.

‡ Minchath Chayat, fol. 67, 2; fol. 123, 2.

§ Nobeloth Hochma, fol. 143, col. 4.

|| Nishmath Chajim, fol. 3, col. 1.

¶ Fol. 17, 1; 25, 1; 27, 2, 3; 19, 1; 29, 3; 44, 3; 85, 3; 88, 3; 107, 3.

RIGHTEOUS ONE; **רָב**, THE MASTER; **יְקִירָא**, The GLORIOUS ONE, and the rest.

By R. Simeon ben Jochai,* as well as by other cabbalists, the second Numeration of WISDOM is called, **אֱלֹהִי אֲבוֹתֵינוּ**, The GOD of our Fathers; **אֱלֹהִי יִצְחָק**, The GOD of Abraham; **אֱלֹהִי אֶבְרָהָם**, The GOD of Isaac; **אֱלֹהִי יַעֲקֹב**, The GOD of Jacob; **הָאֵל הַגָּבוֹר**, THE GREAT GOD; **בָּאֵר מִים חַיִּים**, The WELL of Living Water; **רָאשִׁית כָּל בְּכוֹרֵי כָּל**, The BEGINNING of all the first-born of everything. By R. Bechai † and R. Moses Alpalasi, **רָאשִׁית**, The BEGINNING. By R. Perets Cohen, ‡ **פָּلָא**, WONDERFUL; **רוֹחַ אֱלֹהִים**, The SPIRIT of God; **תּוֹרָה קְדוּמָה**, THE PRIMORDIAL LAW; **בְּכָרָת יְרָאָת**, The FEAR of JEHOVAH; **בְּכָרָת אַצְּוֹלָות**, The FIRST-BORN of the Emanations. By the author of the Chemdath Tsebi, § **יְהָ**, JAH; **הָוָא**, HE; **תְּכִלָּת**, PERFECTION. By R. Judah Chayat, || **הַמִּקְוָה הַרְאָשׁוֹן**, The FIRST FOUNTAIN, with whom the Creator consulted before the creation of the world. By R. Joseph Samiga, ¶ **רָב וִישְׁלִיט עֲקָרָא**, The MASTER, the GOVERNOR, the ORIGIN, and the Root of all the Worlds; and, **הַעֲלוֹל הַרְאָשׁוֹן**, THE FIRST EFFECT.

* Tykkunc Zohar, fol. 122; fol. 26, col. 1.

† Com. on the Pentateuch, fol. 5, col. 2. Hoil Moshe, fol. 21, col. 2. ‡ Maarecheth Haelakuth, Per. iv. fol. 51, 76.

§ Fol. 75, 3; 79, 2; 83, 2.

|| Minchath Jehudah, fol. 173, col. 2.

¶ Mikrai Kodesh, fol. 9, col. 2.

By R. Moses Alshech * the LAW is affirmed to be, **ראשית מה שהוא אצילות רוחני**, The BEGINNING of whatsoever is a spiritual emanation, of the Way of Jehovah, mentioned by Solomon ; **אליהות כל אומנותו ית**, A DIVINITY ; **עמודא דאמצעיתא**, The Central COLUMN, that is, the Numeration of Beauty, or the Metatron. In the Hechal Hakkodesh ‡ it is demonstrated to be the same with, **החכמה העלונה**, The SUPREME WISDOM, and on which Jehovah looked and created his world. In the Medrash Tanchuma § it is expressly asserted, that, previous to its promulgation, the Law was called WISDOM : **כתב ה' בחכמה יסיד ארין . ואין חכמה אלא תורה ומה שמה אמן שנאמר ואיה אצלו אמן . ולא נקראת תורה עד שנחנה בשמי** “It is written, The Lord by WISDOM founded the earth. Now, there is no WISDOM but the LAW. And what is its name? NURTURED, according to the text. And I was nurtured or brought up with him. It was not called the Law, until it was promulgated on Mount Sinai; and it takes the name of THORAH, or LAW, from the number of the precepts.” In the opening of the Sepher Hapheliah it is called the Beginning, which caused to be emanated the

* Com. on Prov. viii. 22, 27.

† Fol. 5, col. 3.

‡ Fol. 82, col. 1, 2.

§ Fol. 94, col. 1.

Numeration of Understanding, called Elohim, or God : **כָּשׁוּלָה מֹשֶׁה לִמְרוֹם בַּהַר סִינִי לְהֹרִיד הַתּוֹרָה לַיְשָׁרָאֵל שָׁאַל לְמַטְתּוֹן מַהְוָא בְּרִאשִׁית בְּרַא אֱלֹהִים אָמַר לֹא תּוֹרָה רְשׁוֹמָה נִקְרָאת רָאשִׁית וְהִיא הַאֲצִילָה הַבִּנָּה הַנִּקְרָאת אֱלֹהִים :** “ When that Moses ascended up : on high upon Mount Sinai to bring down the Law to the Israelite, he asked the Metatron the meaning of the words, *In the Beginning created Elohim.* He said to him, The LAW delineated is called BEGINNING ; and it caused to emanate UNDERSTANDING, which is called ELOHIM, or God.” The manuscript from which this extract is taken is a cabbalistic work of the very highest antiquity and authority, being cited even by Ramban and other celebrated cabbalists.

By the targumists * the WORD is declared to have created the world ; to have been splendid and luminous at the time that darkness was upon the face of the abyss ; and to have been constituted over Israel for their God and King. By Philo Judaeus † it is denominated, *Πρωτογονος Τιος*, The FIRST-BEGOTTEN SON of God ; *Ο αγγελος πρεσβυτατος*, The eldest or most honoured ANGEL ; *Αρχαγγελος πολυωνομος*, The ARCHANGEL of many names ; *Αρχη*, The BEGINNING ; *Ονομα Θεου*, The NAME of God ; *Ο κατ' εικονα ανθρωπος*, The MAN after the image ; *Εικων Θεου*, The IMAGE of God ; and, *Αρχιερευς*, The

* Jerusalem Targum. Ex. xii. 42. Deut. xxvi. 17.

† De Agricult. p. 195. De Confus. Ling. 341. De Som. 597.

HIGH PRIEST, who has the world for his temple. By R. Moses Alshech * it is asserted to be, **דבר רוחני מאר קיימ לעד**, *A substance highly spiritual, subsisting for ever*; with which a perfect man may commune, as with one of the angels; though it is exalted above the angels in an infinite degree.

Moreover, the same functions and properties are ascribed by the apostles and the apostolic Fathers to the HOLY GHOST, as are ascribed by the Jewish theologists to the Numeration of UNDERSTANDING, the HABITATION, and the THRONE OF GLORY. “For prophecy (saith St. Peter †) came not in old time by the will of man; but holy men of God spake, being roused thereto, *υπὸ πνευματος αγίου, BY THE HOLY GHOST.*” “Know ye not (saith St. Paul, ‡ in his first Epistle to the Church of Corinth) that ye are the temple of God; and that, *To πνευμα του Θεου, THE SPIRIT OF GOD dwelleth in you?*” “And he shewed me (saith St. John §) a pure river of the water of life, clear as crystal, proceeding, *εκ του θρονου του Θεου, from the THRONE of God* and of the Lamb.” “The Holy Ghost (saith Gregentius ||) we call a SPIRIT, as it were proceeding from the MIND, resting in the WORD, and affording life to all.” In the Constantinopolitan

* Shoshannah Haamakim, fol. 2, col. 1.

† 2 Pet. i. 21.

‡ 1 Cor. vi. 19.

§ Rev. xxii. 1.

|| Disputatio cum Herbano.

Creed he is called, *To Κυριον και Ζωοποιον*, THE LORD AND THE GIVER OF LIFE. By St. Paul,* *To Πνευμα της Ζωης*, THE SPIRIT OF LIFE. By Irenaeus, † *Aqua viva*, THE LIVING WATER, in reference to what is said in the Gospel.

In like manner in the Talmud we have already read, that the HABITATION speaketh in the Scriptures ; dwelleth with the wise, the mighty, the rich, and the humble ; and is omnipresent. By R. Simeon ben Jochai ‡ it is designated by the letter, *Cheth*, as being the eighth of the Numerations in the ascending scale ; and is therefore denominated, חַיִם, LIFE ; עַץ חַיִם, THE TREE OF LIFE to them that lay hold of it ; רוחא רקודה, THE HOLY SPIRIT, and wherever it accompanied the Israelites in their exile, is denied to be one of the mere properties of the Godhead : גַּלוּ לְאָדוֹם שְׁכִינָה עָמָם “If they were exiled to : הִיא וְלֹא אָחֶת מִן הַמִּדּוֹת : Edom, the HABITATION itself was with them, and not one of the Properties.” In the Sepher Bahir § it is called, צְדָקָה, RIGHTEOUSNESS. In the Sepher Cosri || it is said to have acted the same part in Israel that the Spirit doth in the body ; conferring on them, הַחַיּוֹת הַאֱלֹקִית, *The divine Life* ; and giving to them splendour and glory as well in their persons as in their vestments and habitations ; and

* Rom. viii. 2.

† Adv. Haer. Lib. v. c. 18.

‡ Zohar, Vol. iii. fol. 245, col. 2. Zohar Chadash, fol. 63, col. 2.

§ Fol. 12, col. 2.

|| Part ii. p. 126, 86.

that, when it departed from them, the art of prophecy also departed along with it. In the *Yad Yoseph*, as cited in the subsequent chapter, it is declared to be, **מקור הרוחניים** THE FOUNTAIN OF SPIRITUAL BEINGS; and, **עלית כל העילות**, THE CAUSE OF ALL CAUSES. By the author of the *Tykkune Zohar** it is called, **בכורה**, A FIRST-BORN; **שופר גדול**, THE GREAT TRUMPET; and, in *Chemdath Tsebi*, **אילה**, A HIND, figuratively understood.

By R. Moses Alshech † the THRONE OF GLORY is affirmed to be the Creator of the, **עולם גשמי**, *material world*; and that its fringes are the wings of the Habitation, the providence of God, which extends itself to sublunary things; and fills the temple of the sanctuary that is in the land of Israel. In *Bechai* ‡ the seventy tutelary angels of the kingdoms of the earth are declared severally to have all their, **כח**, *Energy*, and, **ברכה**, *Blessing*, infused into them from the Throne of Glory.

By the author of the *Chemdath Tsebi*, § as well as by other cabbalists, the Numeration of UNDERSTANDING is called, **ברא**, CREATOR; **ירושלים של מעלה**, THE HEAVENLY JERUSALEM; **עולם הבא**, THE WORLD TO COME; **עץ חיים**, THE TREE OF LIFE; **כבוד**, GLORY;

* Fol. 26, col. 2; 49, 2. Chem. Ts. 85, 2.

† Com. on Prov. viii. 22. Isaiah vi. i.

‡ Com. on the Pentateuch, fol. 98, col. 3.

§ Fol. 38, 4; 39, 1; 63, 2; 68, 2; 80, 3; 114, 118, 3; 122, 2; 145, 1; 162, 1, 2.

עתקא, THE ANCIENT ONE; בתר, A CROWN; יד ימין, THE RIGHT HAND; יד רמה, HIGH HAND; ים, A SEA; רחובות הנהר, THE STREETS OF THE RIVER; and, מקום הנשמות, THE PLACE OF THE SOULS; meaning either the THRONE OF GLORY, from under which the souls are said to be cut out, or else the God, ELOHIM, to whom they return after death. In the Mesilloth Hocma* it is called, מלך עולם, THE KING OF THE WORLD; עולם החיים, THE WORLD OF LIFE; עולם הנשמות, THE WORLD TO COME; עולם הנשמות, THE WORLD OF SOULS; שופר גדול, THE GREAT TRUMPET; גבורה, THE UPPER HABITATION; שכינה עילאה, MIGHT; נהר, RIVER; and, היא נקראת לשון לפי, It is called *שלה* של הספריו שם למעל הימנה TONGUE, because it is the LEGATE or AMBASSADOR of the Numerations above it.

Before I bring this argument to a close, there is one point of coincidence, relating to the second personality of the Godhead, on which I would here subjoin a little further remark. In the first volume of this work I have demonstrated at some length, that the WORD or Son of Jehovah is the very same not only with the METATRON and the Numeration of WISDOM; but likewise with the LAW, considered as a spiritual and eternal subsistency; and, in the preceding section, as the reader may see, one of the many designations of the Numeration of WISDOM is, תורה קדומה, THE PRIMORDIAL LAW. Now,

* Fol. 8, col. 2.

by Gregentius,* in his Disputation with Herban, the Jew, CHRIST is affirmed to have been naturally born, *Nōmos Kυρίου*, THE LAW OF THE LORD; and, in the Preaching of Peter, as quoted by Clemens Alexandrinus, † he is called, *Nōmos καὶ Λόγος*, *The Law and the Word*. But that which develops still more forcibly the truth of this mystery is the language of St. Paul ‡ in his Epistle to the Romans: where, discoursing of Christ, as the end of the Law, he thus expresses himself: “ Say not in thine heart, who shall ascend into heaven, that is, to bring CHRIST down from above; or, who shall descend into the deep, that is, to bring up CHRIST again from the dead. But what saith it? The WORD is nigh thee, even in thy mouth and in thy heart; that is, the Word of faith, which we preach.” If we turn to the Book of Deuteronomy, whence this language of the apostle is confessedly taken, we shall find it all used and meant of the written LAW of Moses. Nevertheless, so long as it shall be retained in mind, that the WORD and the LAW are one and the same subsistency, there will appear no misapplication of this text of the Jewish Legislator. The Spirit, but not the Letter, of the LAW subsisted from eternity; and in the days of Moses, when it was put into characters, and written on

* Bibliotheca Patrum, Tom. i. p. 194, as printed at Paris in 1624.

† Strom. Lib. i. p. 357.

‡ Rom. x. 6.

the two tablets by the finger of the Almighty, it was still the same eternal subsistency of WISDOM which had co-operated in the creation; and was neither more nor less than the corporeal form of that WORD, which was afterwards more clearly and wonderfully developed in the person of Jesus Christ.

CHAPTER XXXI.

IN the course of this work I have repeatedly asserted, and as duly demonstrated, that, with the JEWS, the HABITATION of Jehovah, the Numeration of UNDERSTANDING, the THRONE of GLORY, and the HOLY GHOST, are one and the same divine subsistency; and of the mighty energies, operations, and offices of this divine personality of the Godhead, in the Christian dispensation, it would be superfluous, on the present occasion, to admonish the reader. It is the declaration of CHRIST* himself, that what is born of the Spirit, is spirit; that, except a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of heaven. He also makes a promise to his followers, that the Holy Spirit, to be sent in the name of the Father, should teach them every truth; that he should dwell with them, and be within them. St. Paul † affirms,

* John iii. 5, 6; xiv. 23, 26.

† Rom. viii. 4, 9. 1 Cor. vi. 17, 19; xii. 13.

that the righteousness of the Law is fulfilled in those who walk not after the flesh, but after the Spirit. That those in whom the Spirit of God dwelleth, are not in the flesh; but in the Spirit. That the body of the sanctified is the temple of the Holy Spirit; and that those who are joined to the Lord are all one Spirit. That all Christians are baptized into one body by one Spirit; and that they have all been made to drink into one Spirit. Hereby, saith St. John,* do we know that we dwell in God, and God in us; because he hath given us of his Spirit. In a word, there is no regeneration nor sanctification of the soul and spirit, no union between God and man, no progress or improvement in the divine life, which is not caused and consummated by the instrumentality and agency of the HOLY GHOST.

If we turn our eyes to the authorities of the Jewish church, we shall find, that similar effects are ascribed to the same agency; and that the same preparations of repentance, of faith in God, and of baptism, are equally required for the reception of that heavenly guest. To the cabbalistic school it is well known, that the third Numeration of UNDERSTANDING, or the Upper HABITATION, is called not only, שמיּם, HEAVEN; but also, מלכות שמיּם, THE KINGDOM OF HEAVEN; and that the tenth Numeration of KINGDOM, or the Lower HABITATION, is

* 1 John iv. 13.

called, **מלכות בית דוד**, THE KINGDOM OF THE HOUSE OF DAVID ; and, **קרן המשיח**, THE HORN OF THE MESSIAS.* I have somewhere read, indeed, that *the kingdom of heaven* denotes the belief of the unity ; but, generally speaking, as well in the Cabbala as in the Gospel, it is used to signify *the Dominion of the Holy Ghost*, that is, of the Habitation ; and is the same with the world to come, or the days of the Messias. That the HABITATION was to be King over the Gentiles in the days of the Messias, is the testimony of the Tykkune Zohar :†

שפה וdae שכינה דהכי סליקת בחושבן שפה .
בגין הבי כל אומין רעלמא עתידין לאשתעבדא תחות
ידהא ולא מלכנא לה עלייהו ביוםין מלכנא משיחא
לקיים מה ראתמר בה ומלכותו בכל משלה :

“ The LIP, really, that is, the HABITATION ; which, by the numerical power of its letters, amounts to LIP. Wherefore all the nations of the world shall be reduced under its subjection ; and shall constitute it a King over them in the days of the King Messias, so as to fulfil that which is said of it : *And his KINGDOM ruleth over all.*” That by loving the Lord with all the heart, and by obeying his precepts, there is formed a spiritual union between God and the soul, is the attestation of R. Moses Nachmanides :‡

ויהכן שתכלול הרביק לומר שתהיה זOCR השם ואהבתו

* Marecheth Haelakuth, Per. iv. fol. 55 ; fol. 67, col. 2.

† Tyk. 21, fol. 59.

‡ Com. on Deut. xi. 22.

המיד לא הפרד מהשבחך ממנו בלכטך בדרך ובשכבר
ובקומו עד שהוא דבריו עם בני אדם בפיו ובלשונו
ולבו איננו עמהם אבל הוא לפני ה' ויתכן באנשי
המעלה הזאת שתיהה נפשם צורחה לצורך החיים כי
הם בעצםם מעון לשכינה כאשר דמו בעל ספר הכהור
וכבר הוכרתי מוה בפרשת העניות : “It is meet and proper that thou shouldst consummate the union, that is, that thou shouldst remember Jehovah, and constantly love him; that thou shouldst not withdraw thy mind from him on thy walking in the way, on thy lying down, and on thy rising up; so that the words or conversation of the man shall be with the world, as to his mouth and his tongue; but his heart will not be with it, but only before the Lord. It is highly proper in men of this exalted rank, that their soul should be rolled up in the bundle of life ; for in them there is a dwelling for the HABITATION, as the author of the Sepher Cosri intimates, and as I myself have commemorated in a preceding section.” The like doctrine is inculcated by R. Joseph Gallus : *

וכיוון שכן אין לתומה ולהפלא איך השכינה שהוא
מקור הרוחניים ועילת כל העילות בא לדור ולשכון עם
התהותנים להיות שהם בתכילת ההפכיות ואין נקשר
הרוחני בתכילת הרוחניות עם הגשמי התהותן העכור
אלא שהוא יתרוץ שמא ב’ סיבות ומא ב’ אמצעי’ אפשר
השכינה שידור בתהותנים הא’ מצד הנשמה שהיא
חלק אלה ממעל והיא אמצעית ביןינו לבין קונו והיא

* Yad Joseph, fol. 150, col. 1.

נזהית בעליונים ונקראת כבוד רכחיב עורה כבודו לכן
שם לבי ויגל כבודו למען יזרק כבוד עוד מצד התורה
שהיא רוחנית מצד סודותיה שההתורה יש בה המעשה
גופני והכוונה רוחנית ומצד הגופני שבה דומה
לאנשים ומצד הרוחניות דומה לשכינה ועל ידי אמצעי
זה שהיא התורה זכו ישראל שיתקשר השכינה עמהם
וידור עמהם : Now since this is so, we have no
need to be surprised and to wonder how the
HABITATION, which is the SOURCE or FOUNTAIN
of spiritual beings, and the CAUSE of all causes,
should come to dwell and abide with terrestrial
things, they being of a nature so contrary to each
other; or how that which is spiritual should unite
in a perfection of spirituality with that which is
a terrestrial clog to it. But it is evident, however,
that by reason of two causes and two means, it is
possible for the HABITATION to dwell in terrestrial
beings. The one is because of the Soul, which is a
particle of the divinity from above, and is a medium
between us and the Creator; is eternal, like the
celestial beings; and called GLORY, according to
the Scriptures : *Awake up, my Glory. Therefore
my heart rejoiced; and my Glory exulted to sing of
thee with glory.* The other cause or medium is that
of the LAW, which is spiritual as to its constituent
parts or principles; for in the LAW there is a
corporeal work, but a spiritual meaning; and in
respect of its corporeity it resembles mankind,
but in respect of its spirituality it resembles the

HABITATION; and through this medium, which is the LAW, Israel became meet or worthy that the HABITATION should unite itself with them, and dwell along with them.” That the WORD, on being heard and received, sanctifies with the SPIRIT, and that all Israel, on receiving the LAW, were regenerated or born again of the HABITATION, and all possessed as it were but one soul and one spirit, is beautifully set forth by R. Moses Alshech in his Commentary on the Song of Solomon : *

כִּי הַפְּקָדָמָן מִכְּלָמָד הַוּהָם לְהַכִּינָם וְאַזְּלָל שְׁקָנוּ
 דְּבָקּוֹת עִם הַשְׁכִּינָה הִיא אָמֵן לְהַיּוֹת מְרַכְּבָה אֲלֵיהֶنּוּ
 אָם גָּם בָּרָה וְנָקֵן מִזְׁהָמָא הַיּוֹת בְּעַלְתָּה בְּהִירּוֹת וּמִפְּרִוּתָה
 לִיּוֹלְדָתָה כִּי אַחֲרָה הַיּוֹת מְרַכְּבָה אֶל הַשְׁכִּינָה עַכְבָּר עַד
 הִיָּה בָּרָה לְבָא אֶל תּוֹךְ אַמָּה שְׁחוֹרָה כְּבִיכְזָל אֶל קָרְבָּן
 אַמָּה וְתָהָר מִמְּנָה וַיָּלֹדֶת פָּעֵם שְׁנִית וְהָוָה כִּי עַל יָד שְׁמֹעָ
 דְּבָרוֹתָיו יְתִי יֵצָא כָּל נְפָשׁוֹת וּנְשָׁאָבוֹ בְּשְׁכִּינָה כְּמִתְּחַת
 נְשִׁיקָה וְתָבָאָה אֶל קָרְבָּן כְּבִיכְזָל לְרֹוב בְּהִירּוֹת וְאַחֲרֵי
 כֵּן שְׁבָה הַשְׁכִּינָה בְּיֹולדָת אֹתָן וּמִתּוֹנָה הַחוּרָה הַנְּשָׁמוֹת
 לְפָנָרִי מַתִּים : “For he put away impurity from the whole of them, so as to frame and dispose them to prophecy; and then, as it cannot be necessary to add, they possessed an union with the HABITATION, their MOTHER, so that their soul became her vehicle; for being now pure and free from defilement, it was possessed of purity and splendour unto her who had brought it forth. For having become a vehicle for the HABITATION, it thus became still further

* Shoshannath Haamakim, fol. 13, col. 1.

pure, on entering into the midst of its MOTHER; as it again, if we may be allowed so to speak, entered into the womb of its MOTHER, and was conceived of her, and she brought it forth the second time. For by means of hearing the words of Jehovah, blessed be He, all the souls proceeded forth, and were absorbed in the HABITATION, after the manner of a kissing or peaceful death; and, if we may so speak, they entered, on the increase of their purity, into her womb; and then the HABITATION, as it were, again brought them forth; and from her womb He caused the souls to return to the dead bodies." Similar testimonies are to be found in other cabalistic authorities.

In the Discourses of our blessed Saviour on the conversion and regeneration of a sinner, one remarkable feature is the high commendation of the simplicity and sanctity of little children; that their angels are the greatest favourites with the Father; and that we must become altogether as little children before we can be admitted into the kingdom of heaven.* Now, this is precisely the language of the Jewish church, which everywhere inculcates the meritorious innocence and angelic purity of little children. In a passage of the Commentary of R. Moses Alshech on the prophet Zechariah, already cited in the second volume of this work,† it is asserted, that the infant children

* Mark x. 13.

† Page 392.

reading the Law with their master, serve as a vehicle or chariot for the Redeemer on which to support himself; because in their breath there is no sin. So in the Medrash Echa Rabbati* R. Jehudah is made to say, that when the Sanhedrin departed into captivity, the Habitation did not depart with them; and that, when the watches departed into captivity, the Habitation did not depart with them; but, when the little children went into captivity, it went along with them; thus shewing at once, how much the little children are beloved by the Habitation. That the perfectly penitent man, by virtue of his innocence, becomes an infant no older than one day, is the doctrine of Rabbenu Tam,† and other eminent Jewish divines:

דֵּעַ כִּי הַתְשׁוֹבָה אֲגָמָרָה לְרֹשֵׁעַ תְּהִרְנוּ מִכֶּל חַטָּאתֵיכֶם
וַיְהִי בֶּן יּוֹם וְכַאֲשֶׁר הַיּוֹדֵן קָנֵי מִכֶּל חַטָּאת אֶבֶל אֵין
לו שָׁום וְכֹות כֶּק הַרְשֵׁעַ בַּעֲשָׂתוֹ תְשׁוֹבָה גָּמָרָה הוּא קָנֵי
מִכֶּל חַטָּאתֵיכֶם וּנְמֻלָּט מַעֲונֵש הַבּוֹרֵא אֵךְ אֵין לוֹ וְכִיּוֹת וְלֹא
יָכַה לְמַעַלְתַּת הַצְדִּיקִים הַתּוֹרִים אֲשֶׁר מִמֶּדֶם לֹא עָשָׂו
עֲבִירָה : “Know you, that the perfect repentance of a wicked man will purify him from all his sins; and he shall be as a child one day old; and like as the newly-born infant is free from all sin, but has not any merit or deservings, so also the wicked man, on his performing perfect repentance, is pure from all his sins, and is exempt from the punishment of the Creator; but he has no merit, nor is he deserving

* Fol. 47, col. 1.

† Sepher Hayasher, fol. 31, col. 1.

of that exalted honour of the purely righteous, who have never committed any transgression from their birth." The great mystery of the regeneration of the Soul both by the water and the spirit, is admirably developed in the Reshith Hocma* of R. Elijah de Vidas, the scholar of R. Moses Cordovero :

ונכון גם כן להרהר תשובה שהתשובה היא בסוד המקוה וכן הנשמה נשפעת משם ובהיות האדם חוטא תשובה היא מסתלקת וכן הנשמה מסתלקת מעלה האדם והוא רחוק מהדבקות ועל ידי כניסה האדם במקוה שהוא מרכעת אימה דרביעיא על בניין האם שהוא תשובה תשובה ה. ויו' חזרת ורובצת על הבנים וכן הנשמה תחוור לאדם ועלת העלות ישירה על נשמו ושמעתיה מהכם א' זקן כי מי שהוא טמא אין הנשמה שורה בו עד שיכנס למקוה ודי' הוא מהטעם שפ' וטעם הסתלק הנשמה מפני שמרוב דקותה כל צד פגש שימצא בנזק לא תוכל לשירות בו עד שייחזור למקור הנשמה ויכללו שם ודבר זה צדיק האדם לכוון בטבילהו שהוא נכנס בסוד נשמו במים העליונים הרם שם שהוא עולם הבא והוא נסתור בסתר העליון שהוא בינה ואימה מסתרת אותו בכנפיה וכן שפ' בתיקונים שהשכינא טובלת ונתרהה במאי המקוה וכן ערד אנטפ' וראוי טובל וכן יכין שהוא בסוד ועולה שם ורוחו ונפשו נתרהים מכל פגש וגם יכון שניצין השכינה אשר מתלבש בו גם כן נתר מהפניהם אשר קבל ועל ידי הטבילה מפשיט מעליו רוח הטומאה ומתלבש בו סוד הנשמה שנסתלקה והטבילה לה היא סיוע גדול לקניית הנשמה כי טהרה מבפנים וקדושה מבחוין :

* Fol. 91, 2; 92, 1.

think of Repentance or Returning; as Returning is in the mystery of the Reservoir; and thence, too, the divine afflatus of the Soul derives its influx. Now, when the man sins, the Returning and the divine afflatus both ascend from the man; and he is far removed from any union. But by virtue of the man betaking himself into the Reservoir, which is the quadrangular *Mem*, the Mother, sitting on the children, the Mother, who is Returning, returns to be *He, Vav*; returning and sitting on the children. In this manner shall the divine afflatus of the Soul return to the man; and the Cause of causes shall abide upon his Soul. Moreover, I have heard from a certain wise senior, that the divine afflatus of the Soul abideth not with him that is unclean, until that he shall have betaken himself into the Reservoir; and it is nothing but just, as I have already demonstrated. The reason why the divine afflatus ascends, is, that, in consideration of its great tenuity or spirituality, it cannot remain in contact with any defilement which may be found in the body, until that it shall have returned to the fountain of the Soul, and there be consummated or made whole. This is a circumstance which the man, in his baptism, ought particularly to keep in view: that he is now entering into the mystery of the divine afflatus of his Soul, into those celestial waters which are in the mystery of the world to come; that he is being

initiated into the heavenly secret, which is in the Numeration of Understanding; whilst the Mother conceals it with her wings; and that like as the Habitation, according to what is expounded of it in the Tykkunim, dips and is purified in the waters of the Reservoir; so also does the Short-suffering one in reality dip. Thus he shall keep in mind, that he is there ascending in the mystery of the *Vav*; and that both his spirit and his animal soul are purified and cleansed from every pollution. Moreover, he shall consider and bear in mind, that the particle of the Habitation with which he is clothed, is likewise purified from the filth which it may have contracted; and by means of the baptism strips off from itself the impure spirit, and clothes itself in the mystery of the divine afflatus, which had ascended; and the baptism is of powerful aid towards the acquisition of the divine afflatus; as it is pure from within, and holy from without." This doctrinal statement of the Reshith Hocma being of the very highest importance, requires a special elucidation. By the appellation of Repentance or Returning is meant the Numeration of Understanding, or the Upper Habitation; the third personality of the Godhead. Though God be declared by the prophet not to be a man, that he should lie, nor the son of man, that he should repent, yet, when the sinner has fairly forsaken his evil ways, God actually repents him of the evil

which he had threatened; and no sooner has the man by the sincerity of his repentance returned unto God, than God, by his Repentance or the Holy Ghost, returns unto the man; and quickens his spirit by abiding in his soul. Hence arises the divine appellation of REPENTANCE or RETURNING, as applied by the cabbalists. The element of Water being an emanative substance, is frequently used as a metaphor for the Godhead, on account of its influx; and the terms, SEA, and RESERVOIR, are names appropriated to the Upper Habitation. In the Hebrew tongue there are two distinct terms for Soul, the נַפְשׁ, or animal soul, common to all living creatures; and the נַשְׁמָה, the human soul, or that divine afflatus which was breathed into the nostrils of Adam from the mouth of Jehovah, the Upper Habitation; and, therefore, a particle of the divine essence, constituting the immortal part of man; which, according to holy Job, causes the man to understand; and which, according to Solomon, on the dissolution of his bodily frame, returns to the Elohim or the Habitation, which originally breathed it. The tetragrammaton, JEHOVAH, as is well known, consists of the four letters, *Iod, He, Vav, He*. The *Iod* is the sign of the Numeration of WISDOM, called Father. The *He* is the sign of the Numeration of UNDERSTANDING, or of the Upper Habitation, called Mother. The *Vav* is the sign of the Numeration of BEAUTY, called Son;

or the Son of Jah. The latter *He* is the sign of the Numeration of KINGDOM, or of the Lower Habitation, called Daughter; even the Daughter of Abraham and the Spouse of Solomon. The first two letters, *Iod, He*, form the diagrammaton, **JAH**; a name by itself, denoting the essence of the three higher Numerations or subsistences of the Godhead; the CROWN, insinuated by the top of the *Iod*; WISDOM and UNDERSTANDING. The other two, *Vav, He*, denoting the seven inferior Numerations, properties or energies of the Godhead, form no name whatever; for, on the supposition that they really formed a name, there would be a rent or schism in the unity of the *tetragrammaton*; and polytheism would be the result. But when the Mother returns to her children; when the Jah returns to the *Vav, He*, and all the four letters are united together; then is the name one and entire; the properties or energies then duly receiving their influx from the triune essence, are in full operation; the Heavens hear the Earth, and the Kingdom of God or the Heavenly Jerusalem is descended amongst men. Finally, the Short-suffering One stands opposed to the Long-suffering One; and as the latter denotes the property of mercy, so the former denotes the property of justice; and, in the Sepher Zohar, is meant of all the seven inferior Numerations taken together, because they emanated all at once, and are to be considered as one Numeration.

These positions being briefly premised, the sense of the cabbalist is thus to be expounded. It is right and meet, says he, that you should well consider within your mind the nature and quality of that Numeration of the Godhead called Repentance or Returning; for it is in the mystery of the Reservoir; and, as every reservoir supposes some source or fountain from which it emanates, so this Returning, as a Reservoir, emanates from the CROWN, its Source; in the same manner as the Holy Ghost may be said to proceed from the Father, as the Fountain of all deity; and from this same Returning, as being the Mouth of Jehovah, the Habitation, or the Throne of Glory, is emanated and derived the divine afflatus of the human soul. Now, continues he, when the man sins, this Numeration of Returning, being irritated and offended, and the divine afflatus of his soul, which is a particle of the same essence with Returning, both equally ascend from the man; and he is far removed from all communion with them by reason of his sin. But so soon as the man shall have entered into the Reservoir of Repentance, resembling in form the quadrangular *Mem*, in order to be baptized with the Water and the Spirit both, then the Habitation, called the Mother, and the same with Repentance or Returning, who sits over her children as a bird sits over her young in the nest, returns to her children, to the *He*, *Vav*;

returning and abiding upon them ; so that, by their union, the JAH becomes JEHOVAH, and the descending energies of the Godhead are again set in motion. In other words, so soon as the man by his repentance returns unto God, God by his Repentance returns unto the man ; and those gifts of grace, which before had been withdrawn by reason of sin, are again poured out afresh into his soul and spirit. In this way the divine afflatus of the Soul, which, with the Habitation, had previously ascended and separated itself from the man, because of his impurity, shall again return to him ; and the Cause of all causes, or the Godhead itself, shall dwell with his Soul. Moreover, says he, I have been taught by a certain sage, that the divine afflatus of the Soul, being a particle of the Habitation, cannot remain with a man polluted by sin, until he shall have betaken himself into the Reservoir, and there become regenerated of the Holy Ghost ; nor is there anything absurd in this doctrine, as I have already explained it. For the reason why the divine afflatus of the Soul ascends from the man, is, that on account of the tenuity, subtlety, or spirituality of its nature, it cannot remain with any defilement which may be found in the body, until that it shall have returned to the fountain of the Soul, the Reservoir of the Habitation, and there become whole, consummated, or restored. This is a circumstance, too, which the

man, at the time of his baptism, ought particularly to keep in view: that he is now entering into the mystery or place of the divine afflatus of his Soul; into those celestial waters which are in the mystery of the world to come, that is, of the kingdom of heaven, or of the days of the Messias; and that he is being initiated in the celestial mystery, which is in the Numeration of Understanding, and which the Mother conceals with her wings; as the sanctity of Jehovah is concealed by the wings of the Cherubim; and that like as the Habitation, according to the exposition in the Tykkunim, dips and is purified in the waters of the Reservoir; so also does the Short-suffering One really dip in the very same manner. In other words, since it is the property of all water to cleanse and purify, so, when the Habitation, having sustained an injury from being placed in contact with the pollution of sin, retires from the soul of the man; it dips in the Reservoir of its own essence, and becomes itself again; and as the Mother, so also the children, the inferior numerations retire along with her into the waters, and are there purified in like manner. Thus, says he, the man will keep in view, that on his being baptized, he is then and there ascending in the mystery of the *Vav*, that is, of the Son of Jah, or of a Son of God; and that both his spirit and his animal soul are cleansed and purified from every pollution: all which is in strict accordance

with the language of St. John, that Christ came to his own, and his own received him not; but that to as many as did receive him and believe on his name, he gave the power to become the sons of God by baptismal and spiritual regeneration. Moreover, he shall duly consider and bear in mind, that the particle of the Habitation with which he is clothed, retiring with the Habitation into the Reservoir, is likewise cleansed and purified from the defilement which it may have contracted; that, by means of the baptism, it strips off from itself the impure spirit, and is clothed in the mystery of the divine afflatus, which had ascended because of sin; the baptism being a powerful auxiliary towards the acquisition of the divine afflatus, as it is both pure from within, and holy from without.

I have been the more diffusive in setting forth the meaning and purport of this extract, in order to convince the most stubborn, that, in the belief and description of the divine agency and regenerating influx of the Holy Spirit of God, the Jew coincides with the Christian; and that, on many occasions, the language of the cabbala is highly capable of illustrating and expounding the sense of the Gospel. The sole difference betwixt us is, that we profess to obtain the gifts of the Spirit through the medium of the Word incarnate; whereas they reject the doctrine of the Incarnation, and

profess to obtain them by faith in the Word merely, like the saints of old before the coming of our Saviour.

CHAPTER XXXII.

BEFORE I bring this work to a close, it will be proper to take a retrospective view of what has been done; and to recapitulate the purpose for which it was undertaken. It is now fast approximating towards thirty years since the second volume was published; and if more pressing haste has not been made to publish the rest, the fault was not in the author; but in the want of due encouragement and assistance to go on with the design. If a Divine occupying a high station in the Church, or the theological chair in one of the Universities, should choose to send to the press the productions of his genius, he finds no difficulty in giving birth to his desires. The high eminence on which he is seated, is an advertisement of itself; and whether the effusions of his pen abound in truth or in fiction, in learning or in ostentation, for a while at least, and amongst the more wealthy and respectable class of readers, they justly arrest attention; and the sale of the copies is generally such as to defray the expense of the publication. But with authors of a lower station in the Church, and of more humble means, the case is widely different. Instead of the

eminence of their grade or the reputation of their name serving as a recommendation to the work, the work has to be submitted to the consideration of the public, under every imaginable disadvantage of the reigning taste and caprice, for the decision of their judgment on its intrinsic value and apparent utility; and, if that decision, no matter from what cause, should happen to be unfavourable, instead of obtaining for him a deserved celebrity, it becomes a ruinous speculation to its unfortunate author. It is true, that those who write for public applause, are bound to consult the public taste; but amongst Christians, that only ought to be received and admired which is calculated to advance the cause of Christianity.

I am fully convinced, that for the originality and variety of its Jewish testimonies, this work may well challenge a competition with any other in existence; and, though some of its positions may occasionally appear to cross the orthodox feelings of the reader, I am not conscious to myself of having undermined any one fundamental principle or universally received opinion of the Christian faith. If, therefore, any particular statement or expression should seem to savour somewhat of heretical gravity, let him first of all take care to assure himself, whether he has rightly understood my meaning; and whether something similar may not equally be found in the works of the more

ancient Fathers. In alleging the testimonies of the Christian church, I have made no reference to any modern authority; but to such alone as are either apostolic or of unquestionable antiquity. The tenets of a divine revelation are not like those of experimental philosophy, capable of being improved and corrected by time; but always shine forth with the brightest splendour, when they are first communicated to the knowledge of mankind. The nearer we can approach to the source, the more certain evidence shall we have of the truth. The modern Divines, besides being warped by the spirit of controversy, and ever anxious to recommend their labours to that special community to which they belong, are too apt to accommodate the doctrines both of Moses and of Christ to the principles of natural philosophy; and so to reconcile religion with science, where no sincere reconciliation can fairly obtain a place. In stating, therefore, to the Jewish reader the doctrines of the Gospel, all partial and modern authorities are liable to be suspected; and have been studiously avoided.

In such a multitude of Hebrew quotations, and not a few of them of considerable length, it was to be expected, that sometimes I should mistake the sense; and give an erroneous translation, even to the detriment of my own argument. From the plan, however, on which I have uniformly proceeded, of

subjoining the translation to the original, there is this evident advantage accruing to the reader: that every mistranslation will stand corrected by the accuracy of the original; and every typographical error in the original will equally stand corrected by the accuracy of the translation. Since the design was first undertaken, I have made a considerable accession to my original stock of Rabbinical authorities; and, if I had now been going to commence afresh, I could not only have fortified my positions with an additional number of testimonies; but for those which are actually alleged, could have substituted others of still greater weight, force, and perspicuity. Nothing, indeed, to me can be more highly gratifying, than that, after a lapse of so very many years, I still continue to behold the positions maintained in the work, not only as tenable and irrefragable; but as capable of being vindicated by authority to any extent that the objector could require.

The reader will have no need to be reminded, that, in the first volume, one of the chief arguments for the Trinity of the Godhead is the numerical scheme or doctrine of the cabbalists. Since the publication of that volume, I had occasion to address THREE LETTERS to the late Archbishop of Cashel, in which, amongst other things, I have entered at great length into the question of the SEPHIROTH, in answer to the Archbishop. In

a Note which His Grace, on receiving the pamphlet, did me the honour to transmit, he says: That he had certainly read much upon the point in Wolf, Rittangel, Meyer, The Kabbala Denudata, Vitrunga, and others, before he formed his opinion upon it; but was not convinced either by their references or their reasoning, when he published the statement on which I had animadverted; and that I must bear with him, if my references and reasoning should produce no greater effect. Now, it would be highly presumptuous in me to expect, that the Archbishop of Cashel should either retract or modify an opinion which he had once given to the public as his own; nor am I at all concerned with what His Grace might think or doubt of the matter in question; but I should feel greatly surprised, indeed, if either His Grace or any other individual should be able to say or advance anything in refutation of the positions which are there maintained. In these LETTERS all the points connected with the question are amply discussed; and I think, I may add, without any breach of decorum, that no learned man will find it an easy task to demolish the grounds on which the decision is founded.

In the Introduction I have stated, that the work was undertaken, not with the vain expectation of converting the Jews; but with the immediate view of diminishing their religious prejudices, and of

exciting amongst them an inquiry into the merits of the question. To that statement I still adhere. Those pious and zealous Christians who form plans for the conversion of the Jews to the profession of the gospel, vastly overrate their own powers and means for accomplishing the design; whilst they equally undervalue the scruples and convictions of the intelligent Jew. The thoughtful son of Jacob thus reasons within himself: I am invited by these Christians to change my religion; a religion which, according to their own confession, descended from heaven; which has continued to be professed by those of my nation for above three thousand years, with as little variation as circumstances would permit; and, certainly, with far less change from its original form than any other system of worship that can be named in the world. The promulgation of the Law from Mount Sinai was accompanied with so grand and awful a display of the divine power and glory, that it left on the minds of the whole Jewish people an impression never to be effaced; and, therefore, if at any future time it had been in the counsels of God, that the Mosaic dispensation should be superseded by the Christian, reason would require, that it should be annulled and set aside by at least an equal, if not a still greater display of the divine power and glory; which, certainly, did not take place on the promulgation of the gospel. The two main pillars of

evidence on which the Christian edifice is allowed to rest, the personal resurrection of Jesus Christ from the grave, and his subsequent ascension into heaven, if even admitted by me as facts, were attested by a very few witnesses, and those the most interested of his followers; whilst the great body of the Jewish people, including those who from their superior knowledge and experience were the most competent to form an opinion of the truth of such occurrences, appear wholly to have discredited the reports, and to have maintained, even in the presence of the Roman governor, that Jesus had never risen at all, but was still dead; though Paul affirmed and maintained that he was then living. But, if the evidence produced for a matter of fact, was not sufficient to convince those who were alive at the time, and upon the spot, so neither ought it to convince me, who have nothing else to refer to than the assertions of contemporary witnesses. Surely, if the Almighty had intended his people to change any part of their religion, he would have adopted some more efficient and convincing method of accomplishing the design. The very last injunction of the very last of all the prophets is, that we should remember and adhere to the Law of Moses, with the statutes and the judgments; not the least intimation being given that the Law was to be abolished at the coming of the Messias. I readily allow, that about the time when

the gospel first began to be preached, the Jewish people were in anxious expectation of their king, the Messias, a temporal deliverer or redeemer; who, according to the great bulk of the predictions respecting him, was personally to sit on the throne of his father, David; and to wield the Israelitish sceptre with more glory and renown even than king Solomon himself. This Messias, however, was to be a real prince or sovereign of the seed royal; and not a mere prophet or spiritual instructor like Jesus of Nazareth. Some passages of prophecy, indeed, seem to foretell a Messias who should suffer at the hands of the Gentiles for the sins of others; but, if I even admit, that all such predictions are rightly applied to the Messias ben David, that admission will by no means do away with the necessity of such predictions being fulfilled as speak of a victorious and triumphant Messias; which are not only more in number, but more clear in detail, and more certain in their application. In the history of our nation, the divine interposition in their favour was always displayed by some miraculous occurrence, evident to the sense; such as the standing of the sun in the battle of Gibeon, the discomfiting of vast armies by a small body of men, the slaughter of a whole camp by the hand of an angel, the shutting up of the rain, and so forth; and, therefore, it was but a fair and reasonable expectation on the part of our

forefathers, that the redemption promised, on the coming of the Messias, should be a redemption or a deliverance of a similar complexion; a redemption from the yoke and servitude of the Roman emperors.

Besides all this, should I even be ready to grant that the gospel was a message from heaven, it does not follow that I ought to become a Christian, such as the Christians are now. The present Christian church, though professing to hold the unity of the spirit in the bond of peace, is at variance with itself; and is separated into distinct communities. The Calvinist differs from the Lutheran, and the Catholic from both; not to mention the endless variety of subordinate sects, which have sprung from these as their parent stocks. To say nothing, however, of the Founder himself, it is certain that all the twelve apostles, together with the first fifteen bishops of the church of Jerusalem, were circumcised Christians and adherents to the Law of Moses. They not only practised circumcision, but distinguished between clean and unclean, observed the Sabbath, attended on the service of the temple, offered sacrifice and oblation, and performed the whole of the Mosaic ritual, so long as circumstances permitted them to do so. The original and primitive followers of Christ among my countrymen, as appears evident from the Acts of the Apostles, were the sect of the Nazarenes; a sect which was

mortally hated and persecuted, and ultimately exterminated by the Gentile converts. Had that primitive sect or ancient Christian church continued to exist until now, it would have been worth my while to have had a serious conference with them on the Messiahship of Jesus ; but, as matters stand at present, I feel no stronger impulse to become an uncircumcised Christian than my ancestors felt to become uncircumcised Philistines. I grant, indeed, that by the diffusion of the Christian and Mahometan religions, and the consequent dissemination of the Jewish Scriptures, the heathen world has been wonderfully converted from error and superstition ; but this merely demonstrates that stupendous wisdom of God, which, from so afflicting a circumstance as the dispersion of his chosen people, and from the rival energies of hostile and contending sects, has been able to deduce so vast a blessing to the human race ; so that from the light of the Jewish oracles the more piously inclined may be permitted to see light, and to walk in the spirit of that Law, which is a tree of life to such as lay hold of it. I further grant, too, that in the books of the New Testament, and in the treatises of Christian divines, all the great precepts of morality, as well as every religious and social duty, mentioned in the Word of God, are duly enforced and inculcated ; but there is no need for me to become a Christian in

order to enjoy that intellectual repast. In all the practical Discourses of our own theologians there is an equally abundant store of moral and spiritual instruction, and with this great advantage always in their favour, that the very language in which they are penned, has something of holiness and the divinity in it; that no infidel sentiment is suffered to have a place, nor any lewd or wanton expression to escape from the lip. In a word, I can discover no sober reason, no sufficient motive for deserting my religion; but greatly fear, that by so doing I should incur the anger of the Almighty, who, if he had decreed the abolition of Judaism, would doubtless have convinced us of the fact by a sign from heaven.

To all this seemingly fair and urgent pleading of the Jew, the reply is to be made in the following manner: It is perfectly true, that the dispensation of the Law was ushered into the world with more astounding pomp and splendour than that of the Gospel; and for this difference in their display of glory a very sufficient reason may be assigned. The economy of the Law was for the guidance and direction of a particular people, who were on the point of dispossessing the inhabitants of Canaan; and of settling in it as their own country by dint of conquest. In order, therefore, that the surrounding nations might be convinced of this being the work of God, and that a lasting impression

might be left on the minds of the posterity of Jacob, it was highly fit and proper that an appeal should be made to the senses by ocular signs from heaven. The economy of the Gospel, on the other hand, not being designed for the use of any particular people, but for the renovation and improvement of the whole human race, had no need, by an overwhelming display of evidence, to be irresistibly forced on the acceptance of one nation more than another; but from its very commencement has continued to be an appeal to the moral and religious sense, to the conscience and understanding of mankind at large. The language of the New Testament is full of the approaching of the kingdom of heaven, of the divinity and atonement of the Son of God. Now, by the kingdom of heaven is always to be understood the dominion of the Holy Ghost in the heart of man; or, as the cabbalist would express it, the descent of the Habitation into this lower world. It was naturally to be expected, then, on the approach of the kingdom of heaven, that some extraordinary and miraculous effects should appear; and, accordingly, we find, that many signs and wonders were wrought by the hands of Christ and his apostles; such as to strike the eye, and to convince the mind of every beholder; and to give a permanency to the institution of the new religion. But, though the Jewish might be said to be a carnal, and the Christian a spiritual dispensation, since

both had the same divine author, there was nothing to prevent the same precepts and rules of life from being retained and practised in the one, which had been commanded and ordained in the other. The Christian church never possessed any authority to dispense either with the rite of circumcision, or with the observance of the Sabbath, or with the distinction between clean and unclean, or with any other absolute and positive precept enjoined on the children of Israel; but wisely refrained from imposing such onerous rites and ceremonies on the Gentile converts. In case, therefore, the Jew, on his repentance and faith in Christ, should desire to be baptized unto the name of the Father, the Son, and the Holy Ghost, for the remission of his sins, he is at full liberty to retain in his family the rite of circumcision or any other Mosaic ordinance, without forfeiting his Christian character. This is no more than what St. Augustine himself, in his correspondence with Jerome, was inclined to maintain on the subject of the Jewish controversy.

But whilst we readily acknowledge, that all the parts of the Mosaic economy, unless rescinded by the original framer, are of perpetual obligation, and ought never to be forsaken by those who first received them, it does not follow, but that in the course of ages, and according to circumstances, many of them may have been designed to be greatly modified, and even discontinued, at the

pleasure of the Almighty. It is not too much to say, that since the expulsion of the people from the Holy Land, the service of their temple has been suffered to die a natural death ; and though it is firmly believed, that under the reign of the Messias the temple shall be rebuilt, and the service restored again, yet all the Jewish authorities agree in maintaining at that time a considerable change in the ritual performances. In a testimony of the Medrash Koheleth, already quoted, the Law which a man learns in this age, is affirmed to be mere vanity, compared with the Law of the Messias. In a passage of the Hoil Moshe, cited from the Vayikra Rabba, it is declared, that in the age to come, or the days of the Messias, all sacrifices and oblations shall cease, except those of praise and thanksgiving : * *לעתיד לבא כל הקרבות בטלין וקרבן* : *תורה אינו בטל כל התפלות בטילות הודאה אינה בטילה* : “ In the time to come all the oblations shall cease ; but the oblation of thanksgiving shall not cease. All the prayers shall cease ; but praise shall not cease.” In the Othioth of R. Akiba it is even said, that the Messias shall teach a new Law from heaven : † *עתיד הקב”ה להיות יושב בן עדן ודורש וכל הצדיקים יושבים לפניו וכל פמליא של מעלה עומדים על רגליים מימינו של הקב”ה חמה עם המולו’ לבנה וכל הכוכבים משמאלו והקב”ה דורש להם טעמי תורה חדשה שעתיד הקב”ה ליתן להם על ידי מישח :* “ It will come to

* Hoil Moshe, fol. 56, col. 1.

† Fol. 18, col. 1.

pass in future, that the Holy One, blessed be He, shall sit in the Garden of Eden, and expound; and all the saints shall sit in his presence. And all the family of heaven shall stand on their feet, on the right hand of the Holy One, blessed be He; the sun together with the constellations; and the moon and all the stars on his left hand. And the Holy One, blessed be He, shall expound to them the meanings or senses of a new Law, which the Holy One is going to give them by the hands of the Messias." These remarkable passages I have quoted for the purpose of shewing, that, under the dispensation of the Messias, great changes in the Law of Moses for the better were always expected to take place; and that the gospel cannot justly be charged with anything which may be either modified or discontinued in the Mosaic economy.

That in the excellency of their moral and devotional instruction the compositions of the Rabbini-
cal school should sometimes rival those of our Christian divines and moralists, ought to excite no wonder. The Jewish oracles are the source and spring from which even the writers of the New Testament have largely imbibed; and since Jehovah hath fixed his Habitation in the tents of Shem, as well as enlarged and blessed the posterity of Japheth, it would have been matter of surprise, indeed, if those pious Israelites, who labour in the same rich mines, should not occasionally dig out

something equally precious with that of the ministers of the gospel. To us, however, the Incarnation of the Word is the cause of every blessing which we either now enjoy, or hope hereafter to inherit. In the accomplishment of that glorious and predicted event, we have applied to us by faith an atonement for all sin whatever, whether original or actual; the kingdom of God, justification, sanctification, the resurrection of the body, and life eternal. The influx of the Habitation or Holy Ghost enters with the Word into the soul of the regenerated Christian, giving to it spiritual life, sanctifying its operations and thoughts, administering to it consolation in trouble, and affording to it a prelibation of the joys of heaven at the approach of death. In this divine atonement or propitiation for sin the professor of Judaism has no interest, in consequence of his unbelief. Indeed I have already demonstrated in the second volume, that under the Mosaic dispensation there was no provision ordained by sacrifice for doing away with the tremendous effects of the primæval transgression. The Jewish reader, therefore, will do well to consider this superior claim of the gospel covenant; and by a lively faith in the Redeemer to avail himself of the benefits and design of the Incarnation of the Word.

Moreover, in judging and deciding for himself on the relative excellence of the two religions, he will also do well to consider the wonderful spread,

the long continuance, and firm establishment of the Christian church, together with those mighty energies now in full operation towards rendering it universal. That which at the first was but a grain of mustard-seed, has struck its roots far and wide, and has waxed to such a growth as to be the largest of all trees. The most powerful nations and the greatest monarchs are of the Christian persuasion. The globe itself may be called their inheritance; and, if combined for the special purpose, they would be able to dispose of it in any manner they pleased. Such universal dominion and stupendous political power would not have been conceded to them, if the precepts of their faith and the whole scheme of the Christian economy had not been sanctioned and authorised by the providence of God.

To the Christian reader, I would address a few words in reference to the present work. In the Introduction I have stated, that, besides the attempt to gain the attention of the Jew, another motive for the undertaking was to afford a distinct confirmation of the truth of the gospel, in that Christianity being thus founded on the principles of Judaism, will derive additional support from the various extrinsic evidences of the Jewish church. It can never be sufficient for the learned inquirer after truth to sit down contented with so much of the history of the Jewish faith, and of the

ancient Church of God, as may be found in the pages of the Old and New Testament ; though these, undoubtedly, are the oldest documents, so far as they go ; but he is bound to trace the lines of that history down to the very age in which he lives ; a labour which can be performed by those only who have the whole range of Hebrew literature spread before them like a table ; and who know what the more intelligent part of the Jewish community have been thinking and saying for the last eighteen hundred years or thereabouts, since the commencement of Christianity. The Christian divine, above all others, ought to be highly conversant in the ancient language of Paradise ; and to worship the divine image of Truth, wherever it may be found, whether in the gospel or in the cab-bala. For the attainment of that noble end, the various authorities adduced in this work, cannot fail in their place of contributing something. They are the genuine testimonies of writers of different ages and countries ; and of the very highest celebrity in the Jewish church. Though brought forward with a reference, chiefly, to the two doctrines of the Trinity and the Incarnation, they equally assert and tend to demonstrate the government of the world by the providence of God, the ministration of angels, the immortality of the soul, a future state of rewards and punishments, the doctrine of original sin, the necessity of a vicarious

atonement, the redemption and correction of mankind by the hand of the Messias, already born and sitting in the heavens ; the descending influx of the Holy Spirit, the resurrection of the body, and life everlasting. These, it must be allowed, are highly important features in the profession of Judaism ; and nearly make up the whole sum of the Christian religion. Indeed I cannot but regard the truly pious Jew, as having a much stronger claim to be called a child of God than the nominal Christian. He firmly believes in every sentence of the Old Testament ; and, I am persuaded, in a very considerable portion of the contents of the New Testament. Though he confesses no belief in the Incarnation of the Word, and the Messiahship of Jesus Christ, he acknowledges him, nevertheless, to have been a very superior human being, and greatly to have benefited the ignorant Gentiles by the preaching of the gospel. The nominal Christian, on the other hand, has but one solitary act of which to boast above the Jew : the act of having been baptized in his infancy unto the name of the adorable Trinity ; an act which cannot be made his own, except by a lively faith in the Redeemer, the very requisite of which he is destitute. He neither believes in Christ, nor loves him, nor thinks of him. Such a vain and nugatory profession of Christianity is unequal in merit to the sincerity

of Judaism. That which I ardently long to see fulfilled is the practical profession as well as the doctrinal belief of the whole Bible; the sincere and perpetual combination of the Law with the Gospel; the former as a special Revelation vouchsafed to the posterity of Israel; the latter as an universal Revelation vouchsafed to the whole posterity of Adam, including the Jews as well as the Gentiles.

POSTSCRIPT.

FORASMUCH as an interval of thirty-four years has elapsed since the publication of the first volume of this work, the reader, perhaps, may be curious to know why its completion should have been delayed so long, if it were really intended to be completed at all. To such a query the only answer which I have to return is, that the delay has been occasioned entirely by my not deeming it prudent to incur so heavy an expense in printing, until my finances should be such as not to occasion thereby any serious detriment to my family. Being one of those authors who write only for the very few, and not for the many, I cannot aspire at popularity; but must content myself with the approbation and complacency of the learned, yea, that portion of the learned only who may have devoted more or less of their valuable time to much the same Biblical studies and pursuits with myself. The sale of a work of purely recondite labour, unless the name of its author be already such as to give it publicity, will scarcely defray the necessary expense of the requisite advertisements. Thus, for instance, in the

case of a publication quite different from the present, the first account which I received from my only bookseller was, that he had sold but three copies of it in eight years. The second account, however, was, that he had sold eight copies in three years; which was certainly more encouraging. These statements I have made merely for the purpose of intimating to the reader what difficulties that author often has to encounter who regards the cause rather than the emolument of his publications. I shall now proceed to furnish a short detail of such favourable testimonies, awarded to the volumes already published, by eminent men, as have come to my knowledge; in order that those of my readers who may feel a desire to promote the circulation of the work, may find that they do not stand alone in appreciating its doctrinal importance.

First of all, I must adduce the testimony of Bishop Burgess, who was a generous subscriber for five copies of volume the first. In his *Tracts on the Divinity of Christ*, page 171, after having previously transcribed a portion of the Prospectus of the whole work, thus speaks of the first volume, after being published, in one of his annotations: “This learned and curious work is since published; and is a valuable accession to Biblical literature, and to the doctrinal evidences of Christianity.”

The next testimony to be adduced is that of

Bishop Heber. In a Letter addressed to me, dated May 22nd, 1817, and published in the first volume of his Life, page 479, he thus speaks of volume the first, which he had perused: "Your arguments, however, for the plurality of the persons are, I think, perfectly satisfactory; and you have the rare merit of having been the first in the present generation of superficial readers to call the attention of the world to those mines of ancient Hebrew literature, by the cultivation of which, I am convinced, we may best hope to interpret Scripture successfully, and to extend, in God's good time, the light of the Gospel to the nation from which, however now blinded, we ourselves first received it." So again in another Letter, dated Jan. 3rd, 1820, and published in the second volume of his Life, page 3, he thus addresses me: "You, my dear sir, have chosen a severe and thankless line of study, which, as few ordinary scholars care to grapple with to any extent, has been most unjustly depreciated by the vain and trifling part of the literary world. It is, indeed, remarkable, that England is, of all Protestant countries, that where the importance and riches of Hebrew literature are least known. But I cannot help hoping that the tide may be turned, though it has set so long in one direction; and I shall sincerely rejoice to see your labours take the place in public estimation, to which their soundness, good sense, and originality,

in my opinion, entitle them." So likewise in another Letter, dated Feb. 26th, 1821, and published in the second volume of his Life, page 36, he thus expresses his approval of my second volume, after having read it: "I have read and re-read, with great pleasure and (except in a very few minor particulars) with full conviction, your second volume of proofs of the Trinity and Incarnation."

The just remark of Bishop Heber, on the general neglect and total disregard of Hebrew learning in this country, reminds me of a similar observation once made by a most kind and never-to-be-forgotten friend, the late Rev. Dr. Vicesimus Knox, Head Master of the Tunbridge Grammar School; where I had the good fortune to be the Classical Usher or the Second Master for four years previous to my entering into Holy Orders. Having noticed my strong inclination and assiduous efforts to study the Hebrew language, he eagerly exhorted and urged me to press forward, declaring that, though he knew numbers of university men possessed of the very highest attainments in classical lore, and who could scarcely be surpassed in their knowledge of Greek and Latin, yet he did not know a single individual who could be regarded as an accomplished Hebrew scholar; and, therefore, if I felt a peculiar relish or taste for the acquisition of Hebrew learning, I could not act more wisely than to follow my inclination, and to prosecute that line of

study with all the means in my power. From that hour he furnished me with Hebrew Bibles, Lexicons, and Grammars; nor was I allowed to want any thing which his own library could supply.

The third favourable testimony to be adduced is that of the late learned Christian Advocate, now the Hebrew Professor, of the University of Cambridge, the Rev. Dr. Mill, who, in his publication for 1840 (p. 153), having occasion to refer to the *Cabbala Denudata* of Knorr, thus speaks of the first volume of my work, which he had had an opportunity of perusing. “The same distinction between the three first and the seven last Sephiroth has been attempted with much greater Rabbinical learning by Mr. Oxlee, in his valuable work, ‘The Christian Doctrines of the Trinity and Incarnation considered and maintained on the principles of Judaism’ (prop. ii. ch. 9, vol. i. p. 152—184); but the various cabbalistic authorities, quoted by him, prove no more than a priority of order and dignity in the former; the crown, the two following, and the seven last, being related to each other severally as root, stem, and branches.” Now, to say nothing of the third and concluding volume, if the reader will consult vol. i. p. 171, he will find, on the authority of R. Bechai, that the three first of the Sephiroth have appropriated to them the *digrammaton*, JAH; and though in JAH is JEHOVAH, that is, though in the first three are contained also the

seven last of the Sephiroth, yet there is here a great distinction made betwixt them, quite equal to that which obtains between the divine personalities and the divine attributes of the Godhead. In discoursing of the Supreme Being, we hesitate not to speak of His shewing or displaying His mercy and goodness. But, if the divine attributes of mercy and goodness are actually manifested or displayed in the world, they cannot be misrepresented by being assimilated or compared to the branches of a tree, issuing and displaying themselves from the root and the stem ; without which, indeed, they can neither promanate nor be displayed at all. Since Dr. Mill had been the Principal of Bishop's College, at Calcutta, I naturally concluded, that he had been made acquainted with my work by means of Bishop Heber. But afterwards enjoying the opportunity of putting the question, his reply excited no little surprise, by assuring me, that it was not Bishop Heber, but his predecessor in the see of Calcutta, Bishop Middleton, who first made him acquainted with the work, and who highly appreciated it.

From these testimonies of learned and eminent divines, who severally acknowledge more or less the merits of the performance, I must next betake myself to the criticism of Mr. S. T. Coleridge, as to be found in his "*Literary Remains*" (vol. iv.). This critique, under the designation of "*Notes on*

Oxlee," contains in a manner nothing, except a notice of those doctrinal statements from which he himself dissented in opinion, occasioned mostly by a want of attention to the title of the work, which is, "*The Christian Doctrines of the Trinity and Incarnation considered and maintained*," not on the principles of logic or metaphysics, but "*on the principles of Judaism*;" so that my duty was first of all to establish the doctrinal statements on Jewish authority, and then, on these doctrinal statements, to infer the truth of the Christian mysteries. How so distinguished a scholar could have glanced at the title-page of the volume, and then instantly have forgotten the purport of it, I cannot imagine, unless he had taken too much opium, a practice in which he is said occasionally to have indulged. Thus, for instance, after referring to my citation of the testimony of Maimonides for the immateriality of the Godhead, he puts the question, saying, "But what is obtained by quotations from Maimonides more than from Alexander Hales, or any other schoolmen of the same age?" I make answer, that the advantage sought for and obtained is this, that the testimony of Maimonides is that of a Jew, and, therefore, Jewish; whereas that of Alexander Hales, or any other schoolman, could not have been the testimony of a Jew; and, therefore, not to be placed in the category of Jewish authorities. So again, after citing my

declaration, that the silence of Scripture, relative to the creation of angels, is a defect amply supplied by early tradition, which inculcates not only that the angels were created, but that they were created either on the second day, according to R. Juchanan, or on the fifth, according to R. Chanina ; the critic then exclaims, “ Inspired Scripture amply supplied by the Talmudic and Rabbinical traditions ! This from a clergyman of the Church of England !” Certainly, from a clergyman of the Church of England, who hesitates not to affirm, that, to the Jewish professor, such a Talmudic tradition amply suffices for the deficiency of the Mosaic account relative to the question at issue ; nor is the Christian, any more than the Jew, independent of oral tradition, as to the foundation of many parts of his belief. Seeing that neither the Old Testament nor the New Testament contains any account whatever of the sacred canon, in case Mr. Coleridge had been asked the question, why he believed the Book of Malachi to be as much inspired as the Pentateuch of Moses, or the Book of the Apocalypse as much inspired as the Gospel of St. Matthew, he would have been compelled to make answer, that, for the truth of this article of his faith, he relied not on the authority of the Scripture itself, but on oral tradition ; yes, on Talmudical and ecclesiastical tradition. Had I undertaken to maintain the truth of the doctrinal points on the principles of

Christianity, I should never have thought of adducing the testimony either of R. Juchanan or of R. Chanina; but having engaged to demonstrate every thing on the principles of Judaism, a fact which the critic seems wholly to have forgotten, I feel perfectly justified in the course that I have pursued.

Furthermore, having recited the words wherein I say, that having by a variety of proofs demonstrated the fecundity of the Godhead, in that all spiritualities, of whatever gradation, have originated essentially and substantially from it, like streams from their fountain, I avail myself of this as another sound argument, that in the sameness of the Divine Essence subsists a plurality of Persons; the critic subjoins his usual exclamation: “A plurality with a vengeance! Why, this is the very scoff of a late Unitarian writer, only that he inverts the order. Mr. Oxlee proves ten trillions of trillions in the Deity in order to deduce, *à fortiori*, the rationality of three; the Unitarian, from the three, pretends to deduce the equal rationality of as many thousands.” Now, Mr. Oxlee attempts to prove no such thing as trillions of trillions *in* the Deity, but *from* the Deity, in order to substantiate the probability of the fact, that *in* the Deity also there exists a plurality of Persons. Then, as to the doctrine of the Unitarian, who opposes his unity of number to our trinity of number, that is easily set aside.

The word *number* signifies *many*; and, *one in number* signifies nothing else than *one amongst*, or *out of many*; so that, if God is to be deemed eternally *one in number*, then the *number* or *many*, without which he cannot be *numerically one*, must be equally eternal. The Unitarian must learn to distinguish between אֶחָד and יְהִיד—between *unus* and *solus*, or *unus* and *unicus*, otherwise his argumentation against the Trinity must ever be vain and futile.

There is one more remark which I wish to make on this criticism of Mr. Coleridge before I dismiss it. The Cabballistic theosophy he denounces Pantheism, and Pantheism he denounces Atheism. Now, if to believe and maintain, that whatever actually exists is either God Himself, or His, be Pantheism; then I am quite willing to be called a Pantheist, as that is my conviction. I abhor the idea of a personal God, no matter whether represented as a Jupiter, sitting on the top of Mount Olympus, or as a Jehovah sitting on the top of Mount Sinai, seeing that the worshippers of all such personal gods, however they may profess to believe in the omnipresence of their deity, actually deny it; nor can they possibly maintain it, except by discarding every idea of an individual or personal form. The critic further complains of my having taken the Cabballa—the patch-work, as he calls it, of Platonism or Plotonism—just as I found it; and though he will not say that there is not a great

deal of truth in this doctrine of the cabbala, yet it is not, as the cabballists represent it, the whole truth. Now, I have nowhere affirmed that it is the whole truth. Then, as to taking the cabbala just as I found it, I was certainly bound so to do ; not to invent any thing of my own by pretending to assimilate or identify it with the prophetic imagery of Ezekiel, or to illustrate and confirm the metaphysical character of the one by the divine or prophetic character of the other. No little length of time, however, as the reader may be assured, was required to enable me, by searching, to find what I actually wanted, nor yet less caution to be on my guard against being duped by works of spurious antiquity, otherwise I might have been misled, with many others, to estimate the Sepher Zohar as a most ancient cabballistic composition, instead of being, what it really is, and as I have fully demonstrated in my three Letters to the late Archbishop of Cashel, a mere compilation of the thirteenth or fourteenth century. Thus much have I thought proper to say, by way of answer to the censorious remarks of Mr. S. T. Coleridge, which are confined, however, to the first sixty-six pages of the first volume, as being, perhaps, of a more metaphysical complexion than that which follows.

This POSTSCRIPT, here subjoined to a work which has been an object of my serious thought

and meditation during the greater portion of my life, I cannot conclude without giving vent to those feelings of gratitude and thanks which I have ever cherished, and still owe, to all such kind friends and benefactors as either assisted in promoting the publication of the first volume, or have since enabled me to prosecute and consummate the design. In particular I would name the family of Sir William Worsley, of Hovingham Hall, who were not only liberal subscribers to the first volume, but withheld from me no favour which it was in their power to confer, and allowed me even to hold the Rectory of Scawton for ten years, preparatory to its occupation by the present Master of Downing College. The next most distinguished benefactor was His Grace the most Reverend Dr. E. V. Vernon Harcourt, the late Lord Archbishop of York, Primate of England, and Metropolitan, who presented me to the Rectory of Molesworth, which, from its comfortable residence and small population, readily allowed me to prosecute my theological studies, and to bring this as well as other works to a final completion. May these, and all other kind benefactors, be fully recompensed by that Supreme Being whose glorious attributes and perfections I have endeavoured to vindicate and set forth to the utmost of my power; to whom I now humbly present the only oblation which I have to offer---my most

ardent gratitude, praise, and thanksgiving. His servant I profess myself to be. In His service I hope to live and die, and be continued hereafter, no matter as to the low rank or grade of the ministry in which I may happen to be placed ; sufficient is the honour to be a servant of God.

GENERAL APPENDIX,

CONTAINING

ADDENDA ET CORRIGENDA.

VOL. I.

Pages 23 and 25.—These three citations of Rit-tangel are taken from the Shepha Tal, fol. 7, col. 2; and fol. 8, col. 1.

P. 65.—In the Reshith Hochma, fol. 24, col. 2, the Soul is declared to be a particle from the Shechinah or Habitation: *ולזה כי הנשמה היא ממש חלק מהשכינה כאמרו כי חלק ידו עמו ונשומותיהם של ישראל הם מסוד הוועג :* “The reason for this is, that the Soul is literally a portion or particle from the Shechinah or Habitation, according to what is written: *For a portion of Jehovah is his people.* Moreover, the Souls of Israel are from the mystery of the Cohabitation.” So again, fol. 107, col. 2: *ובהסתלק הנשמה מסתלק השכינה נ”כ כי הנשמה חלק ממנה כרפי בתקונים זל ועל ההיא נשמה דאית’ הבת בבר נש איתמר ויברא אלהים את האדם בצלמו בדמיונא דשכינתא :* “But on the Soul ascending, the Habitation ascends also; as the Soul is a particle from it, according to the following explanation given in the Tykunim: But of that Soul which was given unto

man is it said, *And God created the man in his own image*; namely, in the image of the Shechinah or Habitation."

P. 86.—The Hebrew citation from Abarbanel ought to have been rendered the very reverse of what it is; since, instead of the account of R. Judah Levita being denounced more inexplicable and unintelligible, as mistranslated, it is actually affirmed to be more lucid and more intelligible than that of any other author; so that, instead of saying, *I shall conclude*, I would say, *I cannot conclude*, etc.; or this reference to Abarbanel may be omitted altogether. In my first THREE LETTERS to the Archbishop of Canterbury, page 7th, I have endeavoured to shew, that the term, *Eloah*, signifies *Light*, or a celestial luminary; and that the plural term, *Elohim*, *Lights*, was used by the progenitors of the human race to designate those celestial luminaries from which they believed they derived all their comforts, and without which they could not have continued to exist. Had the opinion, therefore, of R. Judah Levita been, that the primæval idolators made for themselves images of the celestial luminaries, which they severally worshipped as exercising dominion over them from the firmament of heaven, I should certainly have acquiesced in the truth of the opinion.

P. 94.—That the cabbalists acknowledge the plural signification of the term, *Elohim*, is evident

from their identifying it with the *Beth Din* or Council of Heaven, which sat in consultation on everything that had to be created. Thus we read in the *Shaare Ourah*, fol. 76, col. 2 : *וְכָל בָּרִיה וּבָרִיה מִכָּל הַבָּרִיות עַמְ�רָה לְפָנֵי בֶּן הַנְּקָרְא אֲלָדִים וְהַתְּרוּ בָה וְהַדְּרִיעָה דָעַי כִּי שְׁעוֹר גּוֹפֶךְ יִהְיֶה כֵּךְ וְאַבְרִיךְ וְמוֹנוֹתִיךְ וְחַיְיךְ וְשַׁעֲבֹדְךְ וְמִמְשְׁלָתְךְ יִהְיֶה כֵּךְ וְהַשִּׁבְכָּל בָּרִיה וְאָמְרָה הַנְּנִי עַם כָּל וְהַבְשָׁמָה וְבְטָבוֹב לְבָב :* “Now every creature whatever, from amongst all the things that were created, stood up before the Council or *Beth Din*, called, *Elohim*; and on their dismissing it, they informed it, saying, Know thou, that the measurement of thy body shall be so and so; thy members also, thy aliments, thy life, thy servitude, and thy dominion, shall be so and so. Then every creature made answer and said, Notwithstanding all this, I am joyous and of good heart.” Hence the reason, tco, why the cabbalists assign to *Jehorah* all acts of divine mercy, but to *Elohim* all acts of divine justice; for since every public act of justice must necessarily proceed from the judicial bench, and as the *Beth Din* or judicial bench in heaven is said to be called by the plural term, *Elohim*, there is a propriety in that cabbalistic distinction which thus awards to *Elohim* every act of divine justice or equity recorded in the *Mikra*. That these divine consultations were not of God with his ministering angels, but of the higher Numerations of the Godhead with each other, is plainly

asserted by the cabbalists. Thus in the Siphra Detsnignotha Deyaacob, fol. 17, col. 1, we read : **וְאָמַר וְהָ וְאָמַר הוּא כָּל מָקוֹם שֶׁנָּאָמַר וְהָ הָוָא וּבֵית דִינָו וְסָדוֹד כִּי בִינָה הִיא מָקוֹר הַדִּינִים רַק שְׁשֶׁם הֵם מוּמְתִּיקִים כִּי חָכָםָה מָקוֹר הַחֲפָדִים הִיא מַמְתִּיקִם :** “The Scripture saith, *And Jehovah*. Now our sages of blessed memory affirm, that wherever it is said, *And Jehovah*, it means both He and his Council. The mystery of it is, that Binah or Understanding is the Source or Fountain of the judgments, such as have to be sweetened ; for Wisdom, being the Source or Fountain of mercies, is that which sweeteneth them.” So again, fol. 25, col. 2 : **לְכָן דְּרָשָׁנִים הַפְּסֻוק יְהִי אֹור עַל חָסֶד כִּי חָכָםָה הִיא הָאוֹר וְאָמַר לְבִינָה יְהִי אֹור כִּי חָכָם אָוֹר וּבִינָה עֹשֶׂה כְּמַשׁ בְּתִיקּוֹנִים :** “Therefore our Darshans expound the verse, *Let there be Light*, of Mercy ; for Wisdom is the Light, and said to Binah or Understanding, *Let there be Light* ; as Wisdom is the Speaker, but Understanding the Doer ; as it is affirmed in the Tykunim.” In the Medrash Tanchuma, as printed at Verona, fol. 45, col. 4, we thus read : **כִּשְׁרָצָ' הַבָּה לְעֹשֹׂת הָאָדָם אָמַר לְתֹורָה נָעָשֶׂה אָדָם וּגְנוּ :** “So soon as the Holy One, blessed be He, was pleased to make man, He said to the Law, Let us make man, etc.” Likewise fol. 2, col. 1 : **וְכִשְׁבָּרָא הַקָּבָה אֶת עַולְמֹו נָתַעַן בְּתֹורָה וּבְרָא אֶת הָעוֹלָם שֶׁנִּי עַצָּה וּתֹשִׁיחָ אַנְיָ בִינָה לִי גְבוּרָה :** “So when the Holy One, blessed be He, created

His world, He entered into a consultation with the Law, according to the Scripture: *I have counsel and essence, I am Understanding, Might is my property.*" Now the primordial Law of the Darshans, and the Wisdom or second Numeration of the cabbalists, have been shewn to be one and the same divine Subsistency.

P. 121, l. 16.—For *Cabbalists*, read *Christians*. Since the publication of the first volume I have observed, that, though the cabbalists frequently make use of the Greek *Prosopon*, they never employ the Hebrew *Enosh*, to denote any divine Numeration or Subsistency of the Infinite Being; and, therefore, such doctrinal phrascology is inapplicable to them.

P. 125.—In that ancient and celebrated work, the Sepher Bahir, fol. 13, col. 1, as printed at Lemberg, this mystery of the number, *Three*, with respect to Jehovah, is developed at great length: *וכל גודיו של הקב"ה מברכין ומעריצין מהדרין ומפארין ומקרישין למלך נادر בקדושה ונادر בסוד קדושים נבה מלך أيام ונורא ומכתירין בשילוש קדושה ומאי נינו שלוש ולא ארבע מפני שקדושת מעלה שלש דכתיב י"א מלך י"י מלך וכותב יברך י"א י"שא י"י והשאר של מרות י"י שלישי מאוי הו י"י אל רחום וחנן וגוי שלש עשרה מרות ומאי הו קדוש קדוש קדוש י"י צבאות מכחכ אלא קדוש כתר עליון קדוש שורש האילן קדוש דבק מיעוד בכלן י"י צבאות מכחכ ומאי נינו קדוש שהוא דבק ומיעוד אלא למלך שהוא לו*

בְּנִים וּלְאֹתָן בְּנִים בְּנִים : So all the troops or hosts of the Holy One, blessed be He, do bless and fear, and honour, and glorify, and sanctify the King; who is magnified with Holiness, and also magnified in the mystery of the Holies. Terrific and formidable grows the King; and they put on the Crown with a triplication of Holiness. But how happens it to be *Three*, and not four? Because the Holiness of the Most High is Three, according to that which is written: Jehovah reigneth, Jehovah hath reigned, Jehovah will reign. So also is it written: Jehovah bless thee, Jehovah cause his face to shine upon thee, Jehovah lift up his countenance upon thee. Nay, the residue of the attributes of Jehovah is threefold. For what is that which we read, namely: *Jehovah is a God, merciful and gracious*, etc., being three-ten, or thirteen, attributes or properties? Moreover, what else is that which we read: *Holy, Holy, Holy, is Jehovah Tsebaoth, all the earth is full of his glory*; but, *Holy*, the Supreme Crown; *Holy*, the Root of the Tree; *Holy*, the Agglutination unified in them all; being, *Jehovah Tsebaoth, all the earth is full of His Glory*. Moreover, what is that *Holy*, which is an Agglutination and unified, but that of a King who has Sons, and those Sons also Sons?" It may not, perhaps, be an easy matter to determine, what the learned cabbalist intends by *Sons and Sons of the Sons of the King*; but the Christian professor can

be at no loss to know, what is meant by being born of God, born of the Spirit, Sons of God, heirs of God, and joint heirs with Christ in the kingdom of heaven.

P. 138, l. 11.—Instead of, *For this reason, says Elisha, there is even another name; how much more probable is it, that there are two different authorities;* read, “For this reason, said Elisha Acher, it may be that there are, what God forbid, two different authorities.”

P. 151.—In the Othioth Derabbi Akiba, fol. 13, col. 1, we thus read: אמר מטטרון מלאך שר הפנים מלאך שר התורה מלאך שר החכמה מלאך שר התבונה מלאך שר הכבוד מלאך שר ההייל מלאך שר המלכים מלאך שר הרזוניות מלאך שר השרים רמים וגבוהים רבים ונכבדים שבשמים ובארץ . יי' אלהי ישראל הוא עד לי בדבר זה שכשנלית רוזה למשה רעשו עלי כל חיליו מרום שבכל רקייע וركיע ואמרו לי מפני מה אתה מגלה רוזה לךני אדם ילוד אשה בעלי מום בעלי טומא' בעלי רם בעלי זיבח בעלי טיפות סרוחות רוזה שנבראו בו שמים וארץ ים ויבשה הרים וגבעות נהרות ומעינות גיהנום אש וברד גן עדן וען החיים ונוצרו בו אדם ובהמה וחית השרדה ועופ השמים ודני הים בהמות ולויתן שקצים ורמשים שרצוי הים ורמשי מדברות תורה וחכמה דעת מהשבחה בית עליונים ויראת שמים מפני מה אתה מגלה לבשר ודם אמרתי להם מפני שנתן לי רשות הקב'ה : “The Metatron, the angel who is the Prince of the Presence, the angel who is the Prince of the Law, the angel who is the Prince of the Wisdom, the

angel who is the Prince of the Understanding, the angel who is the Prince of the Glory, the angel who is the Prince of the Temple, the angel who is the Prince of the Kings, the angel who is the Prince of the Sovereigns, the angel who is the Prince of the Princes that are lofty and heroic, majestic and honoured both in the heavens and on the earth, said: Jehovah, the God of Israel, is my witness in this matter, that so soon as I revealed this mystery to Moses, all the forces of heaven that are in every firmament were exasperated against me, and said, Why dost thou reveal this mystery to the sons of Adam, to that which is born of a woman, to maculate, filthy, sanguinary, lascivious, and lustful beings; the mystery whereby the heavens and the earth, the sea and the dry land, the mountains and the hills, the rivers and fountains, Gehinnom, fire, and hail, the Garden of Eden and the tree of life were created; whereby also were formed man and beast, the living creatures of the field and the fowls of the air, the fishes of the sea, Behemoth, and Leviathan, detestable and crawling things, the swimming creatures of the sea and the crawling things thereof? The words of the Law, of Wisdom, Knowledge, Thought, the Family of the celestials, and the Fear of heaven why revealest thou to flesh and blood? I said to them, Because the Holy One, blessed be He, gave me authority so to do." Likewise in fol. 12, col. 2,

of the same work the Metatron is said to have ninety-two names, one of which is Saganzagal : *ולמה נקרא שמו סגןזאל מפני שכל גנזי החכמה כולם מסורין בידו וכולם נפתחו למשה מפיו עד שלמדו לו באربעים ימים כשהיה עומד בהר :* “But why is his name called Saganzagal ? Because all the treasures of Wisdom are all of them delivered into his hand ; and all of them were revealed unto Moses from Sinai until they were taught him during the forty days that he stood on the mount.” Hence it is quite apparent, that the Metatron, from his revelatory as well as legatory character, can be no other Subsistency of the God-head than the Divine Word. The cabbalists, indeed, speak of two Metatrons, the one emanated, but the other created. I need not add, that the Emanated is the Metatron here advocated ; as, according to the doctrine of the cabbalists, the way of emanation differs from the way of creation, formation, or fabrication, in that the emanated is never dislocated or separated from the emanator. Thus we read in the Zohar Gadol, vol. iii. fol. 83, col. 1 : *אבל מסטר דעתיות לית אפרישותא תמן ובן :* *מתמן אין הטא בא על ידו ולית בה עונש ולא שכר ולא מיתה :* “But with respect to the Emanation, there is no dislocation or separation there whatever. Moreover, as to a Son or one born thence, there proceedeth by his hand no sin, nor is there in it either punishment, reward, or death.”

P. 156, l. 8.—The following words ought to have been added to the extract from the Tykuna Zohar immediately after **לי** ; without which, indeed, the ten Numerations are not completely enumerated : **כתר עליון איהו כתר מלכות ועליה אתמר מנד בראשית ואיהו קרכפתא דלא מנה דתפליל מלנו איהו יוד הא ואו הא דאיהו ארכ אצילות** : “The Supreme Crown : that is, the Crown of Kingdom ; of whom it is said, *Who declareth from the Beginning*. The same is the Head from which the phylacteries or tephillin are not removed ; being Jod, He, Vau, He ; which is the way or course of the Emanation.”

P. 166.—These two anonymous citations of Rittangel are taken from the Shepha Tal, fol. 52, col. 3.

Pp. 180, 181.—These two citations of Rittangel are taken from the Shepha Tal, fol. 8, col. 3 ; fol. 24, col. 3.

P. 185.—In the Mesilloth Hochma, sect. iv., the three higher Numerations are said to be three Brains or Intellects ; but one Head. The annotator on the Shepha Tal, fol. 30, col. 1, thus affirms the Three to be one thing and inseparably united : **וחכמה ובינה הם עם כתר השובות כאחת והם בזיווג לעולם כמבוואר בזוהר** : “But Wisdom and Understanding, along with the Crown, are reputed as One, and are for ever united together ; as set forth in the Zohar.” In the Derek Emuna, fol. 22, col. 1, 2, their respective energies are thus assigned to them by R. Azriel : **וסוד פועליהם הראשון לנכח**

אלְהִי הַב לְכָה מְלָאכֹתִי ג' לְכָה נְבוֹאָה : But the mystery of their functions is as follows: The first possesses a divine energy, the second a legatory energy, the third a prophetic energy." In the Saare Oura, fol. 101, col. 2, they are declared to be inseparably united: וְדֹעַ כִּי זֹה הִיא הַחֲכָמָה שָׁאַנְן נְפָרַת מִן הַבִּנָה עַולְמִית לְפִי שְׁתֵיחַן אֲדוֹקֹת בְּסְפִירָה הַכְּתָר שֶׁהִיא עַולְם הַרְחָמִים הַמָּקוֹם שָׁאַיְן שֵׁם לֹא עַצְבָ וְלֹא רָוָן וְלֹא פִּרוֹד אֶלָא הַוָּדָה עַזָּה וְהַדָּה: "But know you, that this is the Wisdom, which is for ever inseparable from the Understanding; because the two are adherent to the Numeration of the Crown, which is the World of mercies; being the Place where there is neither sorrow, nor commotion, nor division; but glory and honour, joy and comfort." Likewise in the Sepher Assis Rimmonim, fol. 43, col. 1: כִּי ג' רָאשׁוֹנֹת תַּחַשְׁבָנָה לְאָ : "For the three first are considered as one." So also in the Tseror Hammor, fol. 105, col. 1: וְהַכָּלְל שְׁמוֹ הַגָּדוֹל הַרְמָנוֹ בֵי סְפִירָה וְהַמְּנֻלָּה בְזִי סְפִירָה כִּי הַג' רָאשׁוֹנֹת הַמְּחֻשְׁבָוֹ נְאָהָת : "But this is the whole of his great name, intimated by the ten Numerations; whilst they are contained in the seven Numerations; for the three first are reputed as one." That they form three distinct Personalities or Subsistencies, is plainly asserted in the Kitsur Olam Hattikun of R. Jasher, fol. 57, col. 1, as to be found in the first volume of that Collection of Cabbalistic Tracts, which was printed

at Basil in 1629 ; and already cited in my *Three Letters* to the late Archbishop of Cashel, page the 9th : **היקון האצילות הוא שכח"ב נעשה פרצוףין ר"ל כל א' פרצוף שלם לעצמו וככלול מים** ה"יוד של שם י"ה"זה היא חכמה וה"ה בינה ה"יינו ר"ה דו שיצאו ממנה בן ובת ר"ל שהכתר פרצוף שלם ככלול מים ועוקץ של מורה עליו ייוד של שם מורה י"ס שבאבא והה"א של שם הוא נ"ב מורה י"ס שהוא דו הרי שאימה נם כן **פרצוף שלם מ"ס** : "The ordination or constitution of the Emanations is, that the Crown, Wisdom, and Understanding are made Persons ; meaning to say, that each is a perfect Person of itself, and consists of ten Numerations. The *Jod* of the name, JEHOVAH, is Wisdom ; but the *He* is Binah or Understanding, that is to say, the **ה**, *He*, by being parted, becomes, **ו**, **ד**, *Daleth*, *Vau*, four and six, equal to ten ; from which proceed a Son and a Daughter. The meaning is, that the Crown is a perfect Person, consisting of ten Numerations ; and is denoted by the cusp or top of the *Jod*. The *Jod* of the name denotes the ten Numerations that are in the Father ; whilst the *He* also of the name denotes ten Numerations, being made up of *Daleth* and *Vau*, four and six, equal to ten. Thus you see, that the Mother, likewise, is a perfect Person, consisting of ten Numerations." Let not the reader be startled at the parental appellations of Father and Mother being thus applied to the second and third Subsistencies of the Godhead ;

since in case the Supreme Being himself had been styled a Mother instead of a Father, and his pronoun been *She*, instead of *He*, there would have been nothing wrong ; custom alone having familiarized us to the contrary. Finally, in the Gnomek Hammelek, fol. 14, col. 2, their substance and their energy are declared to be one and the same thing :

דֵעַ כִּי אָוֶר עֲדִיף מָזוֹהֶר וּזְוֹהֶר עֲדִיף מָזִוֵּן וּקְרָא אַתְּ
 הָרָאשׁוֹן אָוֶר מַוְפָּלָא שָׁהֶא כְּתָר וּהַשְׁנִי נַסְתָּר שָׁהֶא
 חַכְמָה וְהַשְׁלִישִׁי מַתְנוֹצֵץ שָׁהֶא בִּינָה פִּי אַלְוָן רַאשְׁנוֹת
 בְּלִי סְפָק הַם כְּחַבְבָּו וּשְׂוִים כִּי בְשִׁלְשָׁתָם הַכְּלִי וְהַעֲצָמוֹת
 דָּבָר אַחֲר הַם : “Know you, that Light is redundant above Splendour, and Splendour is redundant above Gleam ; and so the first is a Marvellous Light, being the Crown ; but the second is hidden, being Wisdom ; whilst the third is a Sparkling, being Understanding. The meaning is, that the Three first Numerations are doubtless the Crown, Wisdom, and Understanding, and are equal ; as in their Triad the Instrument and the Substance are one and the same thing.”

P. 224.—That the Word and not the Hand of Jehovah was the sole instrumental cause of the creation is thus attested by R. Isaac Abarbanel in his Meshmia Yeshua, fol. 36, col. 3 :

אֲבָל כִּי הַאֲמָת לֹא נָעַשׂ בִּיד כִּי אָמַם בְּמַאֲמָרָם הַשֵּׁם
 כְּמוֹ שָׁאַמֵּר בְּדָבָר “ שְׁמִים נָעַשׂ וּעַל זֶה אָמַר וַיְהִי כֵּל
 אֱלֹהֶ נָאָם ” רְלֹא . שַׁוְהִי כָּלָם בְּנָאָמוֹ וּבְמַאֲמָרוֹ לֹא בִּיד :
 “ But in fact they were not made by the hand, but

by Jehovah uttering them; like as it is said, *By the word of Jehovah were the heavens made.* For this reason the Scripture saith, *And all those things were the Saying of the Lord;* that is, they were all by his Saying and his Word, not by the Hand." Likewise in the Othioth Derabbi Akiba, fol. 27, col. 2:

אין ריש אלא דברו של הק'בה הנקרא ראש שבו בראש הק'בה שבעה רקייעים וכל פמליא שלו ומניין שדברו נקרא ראש שנאמר ראש דברך אמת ומניין שבו בראש הק'בה שבעה רקייעים שנאמר בדבר " שמים נעשו נעשה לא נאמר אלא נעשו אלו שבעה רקייעים שברא הק'בה בדבר אחד בדבריו לא נאמר אלא בדבר " ומניין של פמליא ופמליא שבבל רקייע ורקייע נבראו ברוחו שנאמר וברוח פיו כל צבאם : "There is no Head or Beginning except the Word of the Holy One, blessed be He, which is called the Head or the Beginning whereby the Holy One, blessed be He, created the seven firmaments and the whole family thereof. But whence is it shewn, that His Word is called a Head? From the Scripture: *The Head, thy Word, is truth.* But whence can it be shewn, that by it the Lord created the seven firmaments? From the text: *By the Word of the Lord were the heavens made.* It is not said, *Was made;* but, *Were made;* namely, those seven firmaments which the Holy One, blessed be He, created by one Word in number. The text is not, *By His Words;* but, *By the Word of the Lord.* But whence is it proved, that every family whatever

in every firmament was created by his Spirit? From the words: *And all the host of them by the Spirit of his Mouth.*" That the Word is inseparable from the Spirit is plainly intimated in the Medrash Rabboth, fol. 14, col. 2 : **אָדָר יַעֲקֹב בֶּן קּוּרְשָׁאֵי מָאָמָר נִתְּחַנֵּן לְרוֹחַ בְּפָנֵי עַצְמָה :** "R. Jacob Kurshai said: The Word is assigned to the Spirit in behalf of itself."

P. 280, l. 3.—The end of the quotation must be removed from after the word, "Israel," and be placed after the word "Habitation."

P. 288.—In the *Tykune Zohar*, fol. 26, col. 1, the Habitation is declared to be a first-born; whilst the Wisdom is affirmed to be the Head or Beginning of the First-born. **תְּחִנְמָה עַלְהָ אָתָּמָר קְדָשׁ לֵי** **כָּל בְּנֵר דָּנֵל בְּכָרִים עַל שְׁמֵה אַתְּקָרְיָאֵו וְשְׁכִינָה מְתָמֵן** **אַתְּקָרְיָת בְּכָרָה הַנְּמָה וְדָאֵי עַלְהָ אָתָּמָר רָאִשְׁתָּ** **כָּל בְּנֹרִי כָּל :** "Behold, of Wisdom it is said; as all the First-born are called by its name. So the Habitation being thence is called its First-born; whilst of Wisdom, it is truly said, that it is the Beginning of all the First-born of every-thing." The like doctrine, as to the precedence of Wisdom before the Habitation, is equally maintained in the *Sepher Habbahir*, fol. 18, col. 1. **כְּשֶׁמֶ שְׁהַשְׁכִּינָה לְמַעַל כֶּן הִיא לְמַטָּה** **וּמְאֵי שְׁכִינָה זוּ הוּא אָמָר וְהַאֲוֹר הַנְּאַצֵּל מִן הַאֲוֹר** **הַרְאָשָׁׁן שְׁהָוָא חַכְמָה נִם הוּא מְסֻכָּב הַכָּל שְׁנָאָמָר מְלָאָ** **כָּל הָאָרֶץ כְּבוֹדוֹ :** "Like as the Habitation is above;

so is it also below. But what is this Habitation? He said: It is the light which was emanated from that first light, which is Wisdom. Moreover, it surrounds the whole universe, according to the text; all the earth is full of His Glory; or His Glory filleth all the earth."

P. 297, l. 4. — Instead of the words, *For the Word of Jehovah is in it*; read, *For the Word of Jehovah hath he despised.*

P. 304. — That the Word and the Wisdom of Jehovah are one and the same divine subsistency, I have demonstrated in my Three Letters to the Archbishop of Cashel, p. 88; where, amongst others, we have the cited testimonies of the *Tseror Hammor*, fol. 2, col. 2; as also of the *Sephra Detsenignutha Deyaacob*, fol. 18, col. 1; the former plainly asserting, *וְהַחֲנָמָה הִיא הַמְאָמָר* *And the Wisdom is the Word*; the latter as plainly affirming, *כִּי מְאָמָר הִיא* *For Word is* *חֲכָמָה שֶׁהָאָ אֶבֶן עַילְאָה* *thought, that is, Wisdom, which is the Celestial Father.* That the Law and Wisdom are one and the same divine subsistency, is equally affirmed in the *Sephra Detsenignutha Deyaacob*, fol. 35, col. 2. *כִּי מָוֶחֶךָ הִיא תּוֹרָה כְּנוּדָעָה* *For the marrow of Wisdom* *is the Law, as is well known.*"

That the Habitation, Understanding, and the Throne of Glory are all one and the same divine subsistency, is apparent from the *Assis Rimmonim*, fol. 78, col. 2: *שְׁכִינָה יְשִׁ שְׁכִינָה עַילְאָה וְשְׁכִינָה תְּהָא*

שכינה עילאה היא בינה שמשכנת ג עליונים על ז ספירת
 הבניין וגם שוכנים בה הו' כצוות בסוד עלייתם : “ But
 as to the Shechinah or Habitation, there is an upper
 Habitation, and there is a lower Habitation. The
 upper Habitation is Understanding, which causes
 the Three Most High Ones to dwell above the seven
 Numerations of the Building. Moreover, there
 dwell in it the six extremities in the mystery of
 their exaltation.” So again : **שלג פ' רבי משה** :
שהוא בת'ת והוא תחת כסא הכהוד שהוא בינה :
 “ The term *Sheleg*, *Snow*, or, *of three*, R. Moses
 expounds of that which is in Beauty, being under
 the Throne of Glory, which is Understanding.”
 Likewise, from the *Mesilloth Hochmah*, sect. 7th :
ואما בינה וממנה מקור הריני והגבורו והיא נקרא אמא
 “ But the Mother is Under-
 standing, from whom is the Source of Jurisdiction
 and Supreme Power. She is also called the Most
 High Mother, the upper Habitation.” So again
 from the *Nobeloth Hochmah*, fol. 75, col. 2 :
והוא עד שאול על העה"ב שבו הצדיקים יושבים ונוהגים
 “ But this is
 after the manner in which our sages of blessed
 memory speak of the world to come; where the
 righteous do sit and enjoy the splendour of the
 Habitation ; that is to say, the dwelling of the
 Throne of Glory.” So also from the Commentary
 of R. Moses Alschech on the eleventh Psalm :
שעיקד שכינה שהיא כסאו עלתה לשמים שהיא שכינה

“ For that the root of the Habitation, which is his Throne, ascended up into heaven; being the Habitation at the time of the devastation.”

P. 312.—That the Habitation and the Holy Ghost are one and the same divine Subsistency, may be further demonstrated from the Tykunim of the Zohar Chadash, fol. 74, col. 3 : **וכל אלין דלא משתדרין בה לשמה רוחא דקורש דאייה שכינה לא שרי עלייהו :** “ But as to all those persons who do not study it for its own sake, the Spirit of Holiness, which is the Habitation, rests not upon them.” From the Gnomek Hammelek, fol. 30, col. 3 : **כי שכינה נקרא פעו לשון :** **הופעת רוח הקדש והיא עצם נקראת נ'כ רוח הקדש :** “ For the Habitation is called *Pau*; indicating the lucidity or illustration of the Holy Spirit. Moreover, it is also called by itself the Holy Spirit or Spirit of Holiness.” From the Medrash Hammechilta, fol. 11, col. 3 : **השרתת שכינה עלייהם רוח :** **הקדש שאין יסiba בכל מקום אלא רוח הקדש :** “ The Habitation caused to dwell amongst them the Holy Spirit; as there is nothing that rests securely in every place, except the Holy Spirit.” From the Caphtor Upherach, fol. 14, col. 2 : **שידוע שרוח הקדש שורה באדם באמצעות הישנת השלמות והוא הנקרא שכינה אם כן המתרחק מהשלמות מהשתדר לבא לב' מקום השכינה בוראי נקרא שבן רע :** “ Since it is well known that the Holy Spirit

resteth or dwelleth in man by virtue of the attainment unto perfection, and so is called the Habitation: therefore he who keepeth aloof from perfection, and from striving to enter the synagogue, the place of the Habitation, is truly called a wicked inmate.”

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P. 8, l. 14.—In accordance with this doctrine of the universal presence of the Spirit of God in every part of the universe, R. Bechai, in his Commentary on the Pentateuch, fol. 190, col. 1, designates the body of man a *vessel* for the Spirit of God : *לא יdon רוח באדם לעולם באר כי נוף האדם הוא כל רוחו יתע :* “ *My Spirit shall not always be striving or contending in man ;* thus demonstrating, that the body of the man is but a vessel for His own Spirit, exalted be He.”

P. 93, l. 10.—After the word *God*, insert as follows what has been inadvertently omitted: *When I said to thee at the first, I am God thy God ; as it is said, I am the Lord thy God ; and thou didst receive me for a God in whatsoever, etc.*

P. 179.—In the Zohar Gadol, vol. iii. fol. 246,

col. 2, the two Messiaxes are represented as being intermixed or joined together, and forming one with Shiloh: **והכי מתערב שילה עם מישח בן דוד** : “Thus, also, **ומישח בן יוסף ויהא שלשת דתרכזיו** : Shiloh is intermixed or united with the Messias Ben David and the Messias Ben Joseph; and is the chain which links the two together.”

P. 206.—This prophecy is also to be found applied to the Messias in the Medrash Mishlee, fol. 57, col. 1: **כך נטע מלכותם בשבטו של יהודה עד שיצין מלך המשיח שנאמר לא יסור שבט מיהודה ומחוקק מבין רגליו עד כי יבא שילה ولو יקהת עמים** : “Thus the kingdom is planted in the Sceptre of Judah until there shall flower forth the King Messias, according to the text: *The Sceptre shall not depart from Judah, nor the Lawgiver from between his feet, until Shiloh shall come; and to him will be the gathering together of the nations.*”

P. 265.—In the Sepher Ikkarim, fol. 47, col. 1, the expression, **בסאך אלhim**, to be found in the 45th Psalm, is said to be put for, **בסאך מאלhim**, *Thy Throne is of or from God*, by an omission of the servile *Mem*, not unusual in the sacred dialect.

P. 273, l. 10.—For *Son*, read *Sun*.

P. 275.—In the Zohar Gadol, vol. i. fol. 143, col. 1, the 72nd Psalm is thus applied to the Messias: **וישתחוו לך לאומות בזמנא דיתי מלכא משיחא כדרתיב וישתחוו לו כל מלכים** . **רבי יהודה אמר قولא בזמנא דיתי מלכא משיחא כדרתיב וישתחוו לו כל מלכים כל**

נוֹם יַעֲבֹדוּךְ : The nations, also, shall do homage to thee, when that the King Messias shall come, according to that which is written: *Nay, all kings shall worship him.* R. Jehudah said: The whole universe shall do so, when that the King Messias shall come, according to the text: *Nay, all kings shall worship him, all nations shall serve him.*" Likewise in the Medrash Tanchuma, fol. 68, col. 3: **שְׁמֹו שֶׁל מֶשֶׁיחַ מִنְזַן שָׁנָאָמַר יְהִי שְׁמוֹ לְעוֹלָם לִפְנֵי שְׁמֹשָׁנָן שְׁמוֹ :** "The name of the Messias, whence proved to have been before the works of the creation? From the text: *Be his name for ever; before the Sun Jinnon was his name..*" So again in the Siphre Daath of R. S. Ephraim, fol. 8, col. 4: **וּבְיאָוֹר הַעֲנֵין כִּי יִשְׂרָאֵל עַלְוָה בְּמַחְשָׁבָה לְהַבְּרָאָה קָדָם שְׁנָבָרָא הַעוֹלָם וּבָנְ מֶשֶׁיחַ בְּדַרְכֵי כְּתִיב לִפְנֵי שְׁמֹשָׁנָן שְׁמוֹ :** "The meaning of the thing is, that Israel entered into the divine contemplation to be created before that the world was created. So also the Messias, the Son of David, according to the text: *Before the Sun Jinnon was his name.*"

P. 283.—In the Babylonish Talmud, Joma, per. 1, col. 10, Micah v. 2 is thus applied to the Messias: **דָּאָמַר רַב יְהוּדָה אָמַר רַב אֵין בָּן דָּוֹד בָּא עַד שַׁתְּפָשָׁוֹת מֶלֶכְתַּת הַרְשָׁעָה בְּכָל הַעוֹלָם כָּלּוּ טַחֲדָשִׁים שָׁנָאָמַר לְכָן יְתַנֵּם עַד עַת יְלָדָה יְלָדָה וַיִּתְרַחֲרֵב אֲחֵיו יִשּׁוּבָן עַל בְּנֵי יִשְׂרָאֵל :** "For R. Jehudah said, Raf said: The Son of David cometh not until that the kingdom of the wicked shall have extended itself throughout the

whole world for nine months, according to the text: *Therefore he shall give them up until the time that she that travaileth hath brought forth; and the rest of his brethren shall return unto the children of Israel.*"

P. 327.—In the Gnoleloth Ephraim of R. S. Ephraim, fol. 25, col. 1, Isaiah ix. 5 is thus applied to the Messias: **וְנִנְהַלְתִּי כִּי בְּמֶלֶךְ** **הַמֶּשֶׁיחַ לְרַבָּה הַמְשֻׁרָה וְלִשְׁלָום אֵין קָץ וּגְמָרֵךְ :** "So likewise with respect to the future is it written of the King Messias: *To the increase of the government and to peace there shall be no end, and so forth.*"

P. 334.—In the Medrash Tanchuma, fol. 91, col. 2, Isaiah xi. 1 is thus applied to the Messias: **וְאִם לֹא הַשְׁלִים עַמְקָךְ רֹוח תְּזוּוִת נִכְנַסְתָּה בְּהֶם וְהֶם מִוּדְרִין בְּמֶלֶךְ הַמֶּשֶׁיחַ מִיד הַוּגָם שָׁנָאָמָר וְהַכָּה אָרֶץ בְּשִׁבְט פַּי** "But if thy people do not cultivate peace, a quarrelsome or malignant spirit will enter into them, and they will rebel against the King Messias. Forthwith he will slay them, according to the text: *And he shall smite the earth with the sceptre of his mouth, and slay the wicked with the breath of his lips.*"

P. 379.—To these testimonies for assigning *Jehovah, Our Righteousness*, as a designation, to the Messias, may be added that of R. Bechai on the Pentateuch, fol. 24, col. 4: **וְהוּא מָה שָׁדְרָשׁוֹ וְלֹא שָׁנְקָרָא שְׁמוֹ שֶׁל מֶשֶׁיחַ הַשְׁנִי**

“ This, too, is what יקראו ה צדקו : the Fathers of blessed memory mean when they say, that the name of the Messias is Jehovah, according to the text: *And this is his name which they shall call him, JEHOVAH, OUR RIGHTEOUSNESS.*”

P. 383.—In the Medrash Tanchuma, fol. 2, col. 2, Zech. ix. 9 is thus applied to the Messias: *והחמור זה מישיח בן דוד שנ עני ורוחב על חמור* “ But the term, *Ass*, has reference to the Messias, the Son of David, according to the text: *Meek and riding upon an Ass.*”

P. 392.—For the words, “ that is, of Abel, in whom was no sin,” may be read, “ who form a Breath in which there is no sin.”

VOL. III.

Pages 284 and 286.—Here, as well as in vol. i. p. 132, the Metatron is called the *Celestial Adam*, the *Angel Adam*, and *Adam the Less*; and since the learned Christian Advocate, now the Hebrew Professor, of Cambridge, Dr. Mill, has noticed my silence on the question of the *Adam Kadmon*, I shall here furnish the reader with some account

why the term, *Adam*, or *Man*, is applied in the Cabbala to denote the Supreme Being equally with *Light* and other substantive designations. First of all, let it be observed, that the Jewish expositors, as may be seen in the *Korban Aaron*, are by no means agreed as to the etymology of the noun, *Adam*; some deriving it from *Adamah*, the ground; others again from the verb, *Damah*, to be like, because Adam was created in the likeness of the Supreme Being. That which appears to me, however, to have given occasion to the appropriation of the term to God, is the manner in which the creation of the first man is set forth and detailed. “And God said, Let us make Adam or Man in our own image, after our own likeness. So God created Adam or Man in His own image, in the image of God created He him.” But if the *Adam* or *Man* thus created was actually the form, image, and likeness of the Creator, then God, the Creator, must have been the original *Adam* or *Man*, and so entitled to that designation in preference to the creature. Hence, in the *Medrash Rabbith* and its *Comment*, the *Yaphe Toar*, as cited in vol. ii. p. 53, we read, that the term, *Adam*, or *Man*, is expressive of Love; and that because God is called Adam or Man in the vision of *Ezekiel*, where it is said: “And above the likeness of the Throne there was the likeness of *Adam* or a *Man* to look at.” So also in the *Tykkune Zohar*, as cited in vol. i. p. 132,

we read, that there is an *Adam* or Man in the image or likeness of the Holy One, blessed be He, who is His own Emanation, namely, *Jod, He, Vau, He*; of whom there can be affirmed neither creation, nor formation, nor fabrication; but only emanation. In the *Gneets Hachaim*, the composition of a most celebrated pupil of R. Isaac Luria; a work, I believe, never printed, but of which I possess a manuscript copy; it is affirmed, that the *Adam Kadmon* promanated from the Infinite Being, and the ten *Sephiroth* from the *Adam Kadmon*; that he is the Infinite Being, and the Cause of the Causes of the Emanation. That he is the Unity of all the worlds, and surrounds them all. That in him are the five tests or forms; the Crown, in which is the Unity that is in itself; Wisdom, the Life; Understanding, the Soul; Beauty, the Spirit; Kingdom, the animal Soul. That all the five are an Unity, and that in the Unity of this Unity doth the Infinite Being develop himself, and through its mediety shines forth in the vessel of the *Adam Kadmon*. That every *Adam Kadmon* is called Crown; there being therein the form or test of the substance of the Light of the Unity, in the midst of which is enveloped the Light of the Infinite Being. Hence it is plain, that the *Adam Kadmon*, or, Primordial Man, is the same with the *Or Kadmon*, or, Primordial Light; the same with the *Ain Kadmon*, or, Primordial Nothing;

that is to say, the Supreme Crown or First Numeration of the Godhead. The use, however, of the designation, *Adam Kadmon*, is confined entirely to the modern cabbalists. In the *Sepher Jetsira*, the *Sepher Habbahir*, and other ancient cabbalistic works, it is not to be found.

ERRATA.

מלכה for מלכא. יראח for יראה. P. 86, l. 11. יריהם for יראה. P. 87, l. 8. מלאת for מלחת. P. 102, l. 21. המות for מלחת. P. 116, l. 19, our for uor. P. 142, l. 12. רומי for רומי. P. 173, l. 6. איכא for איכה. P. 186, l. 24. עצמיהו for עמיהו. P. 249, l. 23. עברור for עברור. P. 250, l. 26. לתוכה for לתוכה. P. 298, l. 5. רמז for רמז; l. 22, for לתוכה. P. 303, l. 21. שהשכינה for שהשכינה. P. 356, l. 2, *Tykune* for *Tykuna*. P. 363, l. 29, שעיקר for שעיקך.

FINIS.

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